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Race
Relations
Division

(a Division of the Ontario
Human Rights Commission)

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RACE RELATIONS:

NEW PERSPECTIVES, NEW DELIVERY SYSTEMS FOR EDUCATION

Proceedings of the
Conference on Race Relations and Education

January 28 and 29, 1982




**RACE RELATIONS: NEW PERSPECTIVES,
NEW DELIVERY SYSTEMS FOR EDUCATION**

**Proceedings of the
Conference on Race Relations
and Education**

hosted by
The Race Relations Division
Ontario Human Rights Commission
January 28/29, 1982
at Queen's Park, Toronto



PLANNING COMMITTEE MEMBERS

Hazel Excell, Board of Education for the Borough of Etobicoke (Alternates: Dennis Pereira, Howard Sammy)

Victor Gallo, York County Roman Catholic Separate School Board

Alba Gillies, Peel Board of Education

Teresa Gonzalez, Metropolitan Separate School Board

John Lewis, York County Board of Education

Jim Matresky, Board of Education for the Borough of East York

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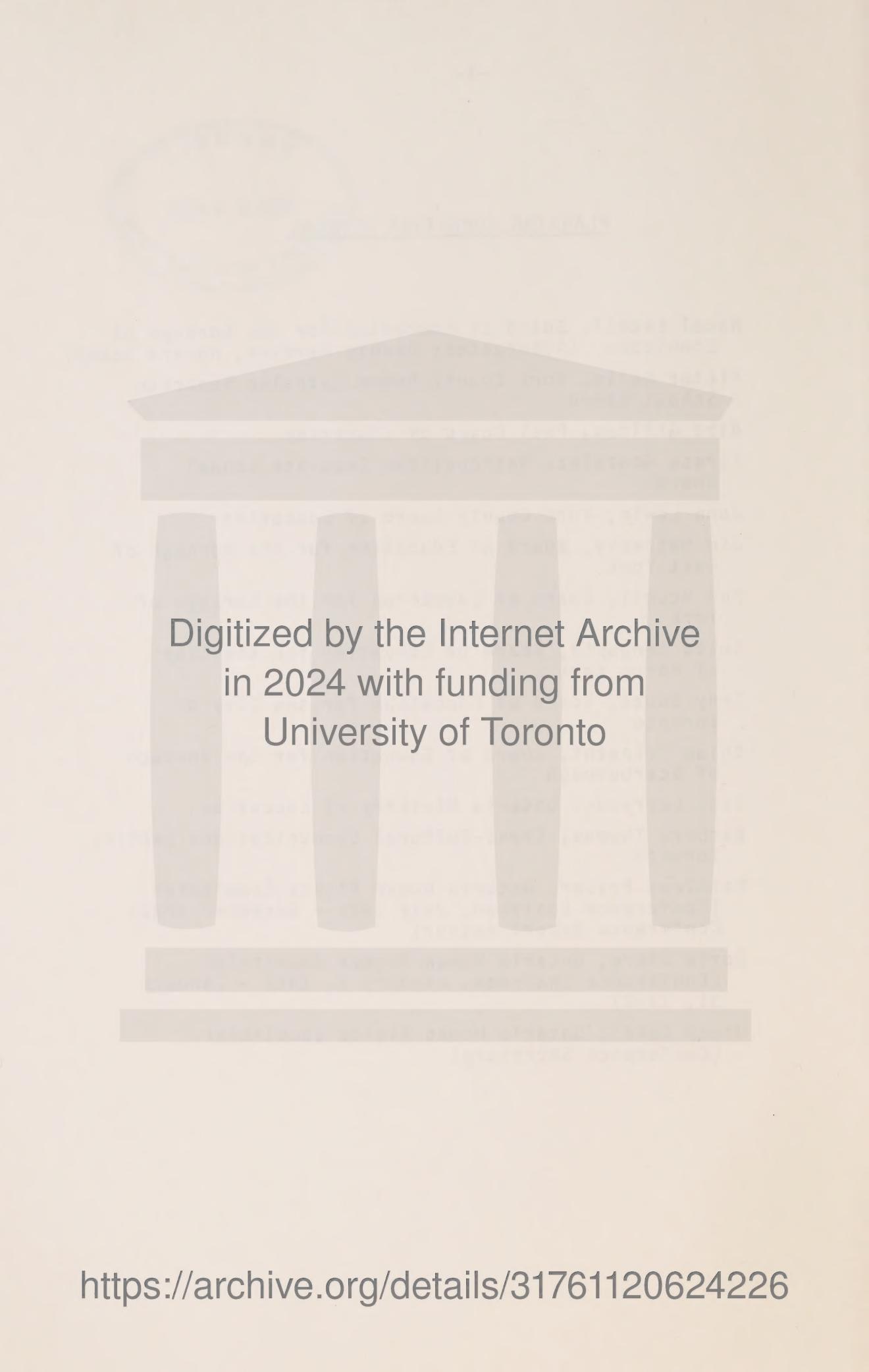
Jack Berryman, Ontario Ministry of Education

Barbara Thomas, Cross-Cultural Communications Centre, Toronto

Kathleen Fraser, Ontario Human Rights Commission (Conference Chairman, July 1981 - December 1981; Conference Report Author)

Doris Stern, Ontario Human Rights Commission (Conference Chairman, January 1, 1982 - January 31, 1982)

Urooj Zaidi, Ontario Human Rights Commission (Conference Secretary)



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FOREWORD

"A primary goal of our strategy is to help every institutional sector of our society to develop its own internal capacity for dealing with problems of racism and racial discrimination. The primary responsibility for promoting harmonious race relations lies ultimately with key agencies and institutions in Ontario society, such as in education, law enforcement, employment and governmental services."¹

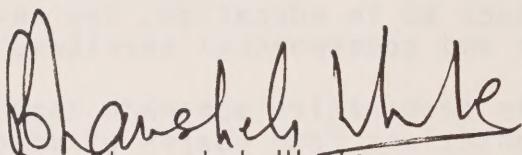
It was to forward this cooperative approach that in July of 1981, representatives from boards of education across Metropolitan Toronto and the Regions of Peel and York, and from the Ontario Ministry of Education, met at the request of the Race Relations Division, Ontario Human Rights Commission, to plan a major conference on education and race relations. This important event took as its title "Race Relations: New Perspectives, New Delivery Systems for Education," as an indication that it was time for both a review of past responses of educational institutions to race relations issues, and also for a widespread sharing of emerging new effective strategies.

Underlying the purpose of the Conference was the understanding that positive change and social progress do not come automatically, but rather through planning and purposive initiatives.

The Race Relations Division is pleased to present here the report of the Conference, a report which contains a thorough review of initiatives to date on five major issues affecting race relations, and the collective suggestions of the many delegates to the Conference to promote racial harmony and remove racial disadvantage within educational systems.

1. "Working Together: Strategy for Race Relations in Ontario," Dr. Bhausaheb Ubale, April 1982, Ontario Human Rights Commission, Summary Statement, p. 1.

The Race Relations Division encourages the educational sector in its continuing efforts to deal with problems of racism and racial discrimination, pledges its continuing active support of such efforts, and calls on society as a whole to join in working cooperatively towards equality of opportunity for all students regardless of racial background.



Dr. Bhausaheb Ubale
Race Relations Commissioner
for the Province of Ontario

May, 1982

DEFINITIONS

"Since many attempts at problem solving in the area of race and other intergroup relations are often characterized by poor problem diagnosis, it is essential, at the beginning, to clarify the substantive components of our understanding of race relations..."¹

Race Relations

"The term 'race relations' refers to the pattern of interaction, in an interracial setting, between people who are racially different...the term has tended to imply harmonious relations, i.e. one race getting along with one another.... Although that may be a valid interpretation, results might be very disappointing if policy responses were established on this assumption alone.

"...Two key components are crucial in any definition of 'race relations' -- racial intolerance arising from prejudicial attitudes based on race and colour, and racial disadvantage arising from the systemic nature of racism."²

Multiculturalism

"...For me, multiculturalism is a positive dynamic force, a philosophy that should permeate all curriculum. It means sharing and building together. It is a philosophy based on the concept that each and all of the diverse cultures now present in our country have something of value to offer -- something to share with other cultures, as together we strive to build a new and better way of living together...a more ideal society."³

1. B. Ubale, op. cit., p. 10.

2. B. Ubale, op. cit., p. 10.

3. "Remarks," Hon. Thomas L. Wells, Minister of Education, at the Conference on "Multiculturalism in Education," sponsored by the Ontario Association for Curriculum Development, Sheraton Centre Hotel, Toronto, Wednesday, April 20, 1977.

Race Relations and Multiculturalism Compared and Contrasted

"Many well-meaning people...are more comfortable with the concept of multiculturalism than they are with race relations...let me outline my perception of the important difference between them. I fear that unless these differences and their significance are understood by the people of this province, the struggle to improve race relations will not gain the clear public support it requires to succeed....

"There are two important aspects of multiculturalism which must be distinguished. The first is multiculturalism as a fundamental premise of our society ...Canada is built upon the strength and diversity of a great many cultures; as a nation we must...develop and maintain an identity which is enriched by these diverse influences....

"The second aspect of multiculturalism lies in the development of programs to help individual cultural groups maintain their unique heritage.

"Cultural heritage is vital to the long-term viability of our chosen society, but cannot offer immediate solutions to, nor amelioration of, the devastating human consequences of the racism which lies amongst us.

"Only programs which specifically recognize the existence of racism will ever be able to combat it."⁴

4. "Address," Hon. R. Roy McMurtry, Q.C., Attorney General and Solicitor General of Ontario, Liaison Group on Law Enforcement, Hotel Triumph, Toronto, March 8, 1980.

SUMMARY AND RECOMMENDATIONS

Research shows us clearly that children as early as four years of age already exhibit the racist attitudes of their parents and the community around them. Children entering school understand all too well the dynamics of race in social relationships, and are prepared to act out these dynamics in the school and in the community.* It was within this context that on January 28 and 29, 1982, the Race Relations Commissioner for Ontario, Dr. Bhausaheb Ubale, hosted an invitational conference for educators on the subject of how educational institutions might best contribute to good race relations for the 1980's.

The objectives of the Conference were:

- to identify the best and most appropriate programs and strategies already in place in boards within the greater Metropolitan area; to share ideas on how programs and strategies might be improved; to develop further a network of individuals committed to good race relations; to assist boards of education in their efforts in the race relations field; to develop a more coordinated approach to solving race relations problems.

In attendance were 75 individuals selected by their Directors from the eleven Boards of Education constituting the area of Metropolitan Toronto and the regions of Peel and York, and representing a wide range of responsibilities from trustees, supervising officials, consultants, teachers, community liaison workers, and psychologists.

The Conference was planned by a committee comprising a representative from each of the attending boards, the Ministry of Education and staff of the Race

* "Changing Views on Multiculturalism," Ijaz, M.A. and I.H. Ijaz, in The History and Social Science Teacher, Vol. 17, No. 1, 1981, and "Children and Race," Milner, David, Penguin Books, 1975.

Relations Division, Ontario Human Rights Commission, who identified that the event should concentrate on the five major current issues in meeting the race relations needs of a multiracial Province. These five issues are:

- assessing and streaming of immigrant and visible minority students
- how curriculum can promote positive race relations
- developing effective race relations programs for students and teachers
- augmenting good school-community relations in a multiracial society
- developing and implementing race relations policies

The two-day event was planned so that delegates concentrated on selected workshop topics for the entire Conference, listening to the opening presentations, asking questions, and contributing ideas and expertise.

On the last afternoon representatives met separately with others from their board to pool ideas gained from the five workshops and evolve a plan to improve race relations based on the individual needs of their board.

The keynote speaker was Dr. Robert Moore of the Council on Interracial Books for Children, New York City. The entire text of this outstanding address is reproduced in the proceedings. Dr. Moore called for educators to renew their efforts to improve curriculum now portraying an "all-white" world, to understand the implications of how race has influenced the development of society in Canada and the United States, and emphasized the need to develop "cognitive sophistication" in young people so they can understand how race relations deeply affects their lives, and so they can take a realistic approach to living in a multiracial world.

Evaluations of the Conference indicated that the two-day event had met a definite local need, both in Dr. Moore's challenging speech, and in the five

workgroups. Participants appreciated the opportunity to meet other like-minded individuals across the metropolitan area who are also addressing the requirements of our multiracial community. They were pleased to have an extended length of time to discuss race relations with key individuals within their own boards.

This summary of the Conference does not repeat verbatim the remarks of the workshops, since these discussions are available in the full-length proceedings. Rather, this summary sets out the broad spectrum of opinion on each of the five conference issues in: the workshops, Dr. Moore's speech, plenary session, board final reports, evaluations submitted by delegates and by the committee.

Issue One:

Assessing and Streaming of Immigrant and Visible Minority Students

There are current practices that work against a fair and objective evaluation of immigrant and visible minority students' abilities, practices that appear to affect visible minority students in particular.

- teachers' own culturally determined norms and expectations of children, used as placement criteria
- placements inflexibly permanent, when coupled with assessments carried out too soon after a student's arrival in the system, and assessments by inexperienced testers
- lack of widespread use of professional support of psychologists, social workers, community liaison workers
- parents not involved in an informed way in these far-reaching decisions
- inexperience in cross-cultural and cross-racial relationships

At present, two boards have a comprehensive team approach to assessment and placement with some or all

of the following elements. In one, the receiving school refers the child to the team which has a multidisciplinary team of psychologist, social worker and community liaison worker. The team tests the child, assigning no score but interpreting the tests in terms of strengths and weaknesses. The child may be tested and the parents consulted in their own mother tongue when necessary for a complete understanding of the process. Data on the child's prior schooling and experiences are collected. Parents' expectations for their child are reviewed by the community liaison worker and any expectations that seem unrealistic in the Canadian context are discussed in detail with them. Finally an individualized program is created, supervised by the teacher and guidance counsellor, and followed up by the team on an ongoing basis. There are future plans to train interpreters in assessment skills. The overall goal is to ease the child gradually into the mainstream of the system.

A second board also takes a preventative approach, all immigrant children being assessed by a Multicultural Community Unit with seven consultants on staff, of West Indian, Spanish, Italian, Greek, Russian, Jewish, Vietnamese and South Asian backgrounds. A team of trained assessment translators cover the languages not available in the Unit, and whose work is supervised by the Unit. The Principal, Guidance Counsellor and parents are notified of results.

Group Discussion

Race relations issues affecting assessment and placement centre in the attitudes of the white majority who, while consciously seeking to be fair and objective, err in not understanding the profound effect of cultural and racial factors. The white majority for the most part see themselves as people, and others as "people of colour." Also, the contributions of other cultures to the world and to Canadian society continue to be ignored or denigrated by the system.

A poor race relations climate within the school often acts as a strong informal streaming process, to the disadvantage of the visible minority student who may see no alternative but to leave the system entirely.

These dynamics and beliefs profoundly affect the relationships of visible minority students and their parents with the Ontario school system.

The workshop participants regarded it as crucial to use bilingual persons in the assessment process, especially useful would be community persons and parents who had been teachers in the student's country of origin. Translation services and the use of persons sensitive to race relations issues are needed for good parent consultations so that parents understand the educational system, feel comfortable in dealing with it, and have confidence that the system is dealing fairly with their children.

Areas where considerably more attention is needed are: small boards see it difficult to have their own teams for assessment and placement. Under these circumstances an E.S.L. program is seen as one of the best present alternatives. The high dropout rates of black students is unacceptable and solutions must be found at the student level; young adults also must be brought back into the educational system into programs appropriate to their needs. Upgrading remains still largely in the domain of community groups struggling with limited resources to fill this urgent requirement.

Recommendations

- that resources available in the community be made available to assessment teams
- that boards inform all parents at length on different program levels, and the skill and job implications of each level
- that assessment be conducted by a qualified interdisciplinary team
- that children be tested as necessary in their mother tongue/dialect
- that adequate data on the child's educational background and personal experiences be assembled
- that placements be initially tentative

- that parents be informed and consulted at each stage of the assessment process, with translation as necessary
- that boards provide information, by way of a study, on the background and placement of all students, racial data to be included
- that boards undertake research to monitor student progress in their assigned programs
- that boards assess to what extent racial backgrounds may affect placement in the educational system
- that the above information be made available to the community
- that the school ensure that assessments and placements be implemented with care within the school.

Issue Two:

How Curriculum Can Promote Positive Race Relations

Presenters worked from the premise that "a distinct contribution to institutional racism is the continuation of a mono-cultural, mono-racial, mono-ethnic curriculum program."* One presentation gave an interesting overview of elements in the possible evolution of curriculum for a multiracial society.

The first stage, Additive, contains supplementary units such as "The West Indian Student." The second, Contributive, promotes the concept of how ethnic and racial groups have made positive contributions to Canada and the world, important significant persons are the subject of study, pride in heritage is developed and reinforced within the school setting as students learn of groups other than their own. The third possible stage, Integrative, implies profound

* Banks, J.A., "Ethnic Studies: a process of curriculum reform" Social Education, Vol. 40, No. 20, February 1976, pp. 76-80.

changes in that it resides more in new policies, attitudes and techniques. A total change affecting all experiences for all students at all levels, and for all staff, occurs as a result, and in this process the we/they syndrome dividing racial and ethnic groups becomes considerably less important. No one element is responsible for such deep changes in the educational system, instead change is the result of many factors operating together.

A second presentation in the workshop dealt with the huge demands on any professional responsible singly for developing and implementing initiatives in multiculturalism, and by implications race relations, across an entire board. Obviously huge gaps exist in terms of influencing an entire system towards positive race relations. For example, good initiatives to date were materials to identify bias in the curriculum, a teacher guide to "Canada's Multicultural Heritage," and a Language Arts unit using folk tales from around the world. However, these approaches cannot ensure that teachers will use such materials; in any event such materials are not applicable to non-traditional areas such as mathematics and science, which require at this point in time a special effort on the part of teachers already generally trained in and committed to the philosophy of multiculturalism.

Workshop participants commented that it is critical to increase awareness at all levels since heritage and self-concept can be reinforced in after-hours courses and the entire effect eroded the next day when the school curriculum is basically the study of white majority achievements and point of view. When race relations is viewed, not as a series of problems, but as a cooperative and positive opportunity, the resources of parents, the community and other professionals can be tapped towards producing a curriculum appropriate to a racially diverse society. A key concept is the falsity of the dichotomy "basic skills" versus "multiculturalism," since heritage courses help children learn better as their self concepts are enhanced.

As well as the more traditional units, other learning strategies appropriate for good race relations are the team approaches entitled "Cooperative Learning" and "Jigsaw." These new methods promote friendships within the learning teams, take such learnings out of an artificial setting and make them real in the schoolyard as well as in the classroom.

There are two serious gaps in curriculum, the time gaps of five years between creating and implementing new materials, the gap between the writers and implementers of curriculum. In the race relations field these gaps may prove to be even more serious.

The issues of racial bias and racial discrimination indicate that both students, teachers and policy makers need training in identifying and analyzing such bias in the print and electronic media, and that students, teachers and policy makers could usefully be empowered to deal locally with the "invisible" curriculum of the school climate, when visible minority students feel less than equal participants.

Recommendations

- that all selected curriculum materials reflect the reality of the multiracial, multicultural nature of Canadian society.
- that guidelines for the identification of racial bias be adopted by boards of education and existing materials be evaluated.
- that new materials be examined for racial bias prior to purchase; new materials seriously address historical issues in race relations, where possible.
- that staff and students learn to identify and analyze racial bias in learning materials and in other sources.
- that curriculum be reformed and reconceptualized so that a new curriculum based on new assumptions and new perspectives is developed.
- that curriculum goals be more consistent with the needs of a global society.

- that schools each develop an action plan to promote a positive climate for learning, and deal with the issue of the "hidden curriculum" of schools.
- that parents and racial and ethnic groups be seriously consulted on the collection of new curriculum materials and in curriculum development.
- that boards develop curriculum to promote "cognitive sophistication" in the area of race relations.
- that boards develop implementation strategies that include: training and inservicing of staff on how to integrate race relations and multiculturalism across the curriculum to the fullest extent.
- that teaching strategies for positive race relations ("Jigsaw," etc.), which run concurrent to curriculum, be adopted.

Issue Three:

Developing Effective Race Relations Programs
for Students and Teachers

The workshop participants learned that one Metro board runs an annual three-day residential race relations program for students in grades ten and eleven to teach leadership skills. Used as strategies are cooperative games, role playing, communication exercises and group discussion. The "graduates" of this program have assisted in conducting race relations programs for others such as professional development for teachers. There are 36 board staff responsible overall for the program, hence a widespread commitment to its success exists. Since it is expensive to operate, similar effective programs are being sought.

A second Metro board also conducts a similar program, and has added a research component in the form of a pre-test and post-test. A session is held later, after the residential part of the camp, and deals with multiculturalism and race relations, moral dilemmas, cross-cultural awareness. The "graduates" are

expected to return to the school as an action team, along with their teacher who also attends the camp. Activities carried out subsequently include: international night; buddy system for visible minority students needing support; a roadshow portraying some of the camp activities; a program in race relations for junior school students.

Three other Metro boards run similar retreat programs for students and teachers, all such programs being based on the original format created by the Ontario Ministry of Education and Ontario Human Rights Commission in 1978, and conducted on a yearly basis at the Ministry's centre at Longford Mills.

Other program resources or opportunities available across Metro include: Toronto board's race relations film and slide-tape materials; Toronto board's resource directory of available speakers from a variety of racial and ethnic backgrounds; workshops for staff organized by multicultural consultants from their own boards.

Workshop participants wondered whether these programs, particularly the residential ones, made any improvements. Those familiar with such programs said the camps resulted in improved leadership skills, peer relationships and even marks. Teachers in particular appreciate the retreat setting as an opportunity to enjoy and listen to people in their various racial and ethnic diversities, and believe the experience is most significant to their professional development in the area of race relations.

Declining enrollment and staff cut-backs are resulting in rising average ages of teachers who took their training in a period when multiculturalism and race relations were not stressed at faculties of education. All staff members, as well as parents and the community-at-large, were seen as needing race relations programs. Since boards now are hiring fewer teachers, the positions of community liaison workers are central to adding race relations capabilities into boards' ongoing efforts.

Workshop participants agreed that racism does exist in society, yet there is widespread denial of this fact since people are uncomfortable with the idea. Any race relations programs must deal sensitively with

these feelings of guilt or denial and encourage the positive reinforcement of mutual respect and cooperation among racial groups.

Inservicing can also be made more effective by the use of videotapes, slide shows and retreats, and more attractive to staff by using half board time and half staff time.

It is particularly urgent with declining enrollment and resultant teacher transfer to multiracial schools that such dislocated staff receive adequate preparation for what may be "culture shock" to them. There must be pre-entry orientation, ongoing opportunities for consultative support, and support by the Principal.

Recommendations

- that Metro and area boards continued to develop and share on a regular basis ideas for creative new race relations programs.
- that programs such as the "Multicultural, Multiracial Leadership Camp" program be widely implemented to improve student-student and student-staff relations, since these programs are one of the best sources of student leadership and staff development.
- that specific teacher training and development programs be created for race relations, particularly in dealing with racial incidents, and making maximum use of the unexpected "teachable moment."
- that boards develop a climate in which true multiculturalism and positive race relations become part of the normal living experience of the school.

Issue Four:

Augmenting Good School-Community Relations in
a Multiracial Society

The school must identify a new role for the 1980's in meeting the social needs arising from race relations issues. Although poor race relations may manifest themselves in the school setting, problems are not caused solely by the educational system, but by widespread social patterns and attitudes which may then be reflected in the school environment. For example, violence in the playground may be race related, but caused by tensions picked up in the community-at-large. For these reasons, the school cannot, nor should it, deal in isolation with race relations. All available resources of the community, the school and senior levels of government can join together effectively in promoting positive race relations, and the school's role lies in its resources of leadership.

In order to examine school-community relations in depth, one board's experiences in this area were used to initiate the workshop discussions. This particular board found that in the 70's many children were not achieving in the system, with children from visible minority backgrounds, and from cultural and ethnic backgrounds other than "mainstream," disproportionately represented in the non-achievers group. The trustees in this board wished to respond to these perceived needs, and consequently spearheaded the preparation of one report on multiculturalism and a second on race relations policies. Community groups in particular had a major impact on the development of the board's race relations policies. Cutbacks and other subsequent priorities have jeopardized the widespread implementation of the reports, and the creation of an awareness program for staff, consequently good race relations is not well understood across the board. Unfortunately, "back to basics" has been identified as competing for dollars against multiculturalism and race relations, rather than as serving the same ends.

Community development is crucial in terms of serving a multiracial, multicultural population. The school is uniquely situated with the potential to be a major

resource in community development and adult education, since this particular board area is characterized by low incomes by Metro standards, unemployment, functional illiteracy. Seventy percent of residents do not have children attending school. There is, however, a growing demand for adult day education, particularly as a means to re-enter the work force.

This board's Multi-Year Plan for Community Services might be examined for its relevance to race relations since in school-community relations cooperation among trustees, community groups, senior officers and teachers is one important element for success. Similarly, in race relations, the role of the community might take the following cooperative direction. An ongoing process is necessary whereby people of all races come together to be involved in dialogue, that is, race relations education in its broadest definition. Citizens can be involved in the planning stages, hopefully to work with teachers. At a minimum, parents can be involved in P.D. sessions. The school community worker can be a key individual at this point in reaching out to individuals in the community, in identifying for educators what is really helpful in dealing with race relations situations. For example, developing a race relations policy should be tied to a community issue so that people will come together to speak and arrive at a common sense of purpose. Money is available from senior levels of government for community services, on the condition that the funding goes to an already existing program. It is useful, therefore, to consider tying race relations into ongoing programs such as adult education and community programs.

There are inhibiting factors keeping parents and community isolated from schools -- these are: fear of the school; single parents have little time; support staff have no training in dealing with visitations; language, racial and cultural barriers; ongoing consultative relationships between school and community at the local level are not a usual accepted occurrence. In the board used as the workshop example, each school has a community committee that meets monthly, and a P.R. team consisting of a secretary, caretaker and teacher, that meet monthly to review their role and annually at a board conference of all P.R. teams.

The school alone cannot hope to train students to deal with the real world, therefore it must reach into the community for support. Research has shown that children as early as four years old are well aware of the realities of a racial hierarchy imposed by society, therefore the school has a difficult task ahead of it. If the reaction and backlash currently experienced elsewhere is not to take place in Ontario, an enormous amount of organizing of concerned and interested people and groups must take place, particularly of community and minority parents who have the best interests of their children at heart and who are the school's logical allies in the development of race relations education. These parents are also the obvious ones to work with majority parents who may feel uncomfortable with racial differences, yet who are wanting to understand how race relations issues affect them and have any relevance for them.

Recommendations

- that community approach is an excellent way to deal with promoting race relations, and therefore the community-school concept should incorporate this idea
- that there should be an incentive program with discretionary funds to help schools build good community relations, particularly good race relations, at the local level.
- that there should be more coordination between the Ontario Ministry of Education and other Federal and Ontario Ministries dealing with social issues, race relations being a present priority.
- that the findings of this Conference should be followed up with community groups to broaden their awareness of their role in race relations.
- that the community join their voices to those of boards in the requests for assistance from senior levels of government, in terms of leadership and funding.
- that community be involved in any follow-up conferences or in local follow-up to this Conference.

- that community development in the area of race relations be encouraged and strengthened by local boards.

Issue Five:

Developing and Implementing Race Relations Policies

The workshop on this topic was particularly well attended by boards' supervisory officers and trustees, and had presentations by a representative of the Ontario Ministry of Education and by a board representative. The Ontario government's policies on multiculturalism, and the board's experiences in developing a race relations policy were discussed, with major issues being: is it urgent now to deal with race relations problems in terms of policy development; do all boards across the Province need such policies; does a policy serve mainly to focus attention on problems and make them more severe; is there one best method for boards in developing such policies; what is the position of the Ministry on race relations policy.

The Ministry representative presented a paper he had prepared specifically for the Conference, outlining the initiatives of the Ministry in multiculturalism and race relations. While there are policies and legislation outlining the Ontario government's wide mandate, such as the government's overall policy on multiculturalism and the Ontario Human Rights Code administered by the Ontario Human Rights Commission, within the Education Act itself, which sets out the duties of teachers, principals and school boards, there is no specific mention of either a multicultural or race relations responsibility. References to these responsibilities are included in The Formative Years, for the Primary and Junior Division; certain of the curriculum guidelines, resource guides and support documents also have specific reference points for opportunities for the teaching of respect for the heritage and race of all students. The Report of the Minister of Education (1980-81) ensures the participation of parents in assessment, identification and placement of students, and regular consultations. Special projects and research of the Ministry also assist in promoting good race relations. Currently lacking, however, is a major resource document dealing with the area of race relations. The inclusion in the Education Act of a specific reference to the rights

of minorities, and the undesirability of racist acts, would be a noteworthy piece of legislation to strengthen the efforts of the Ministry on behalf of students of diverse racial and ethnic backgrounds.

The board presenting its own policies to the workshop said that the report on race relations, and the extensive resulting implementation process, are the result of seven years of extensive work by the board and its local community groups working cooperatively. Originally, the impetus for the race relations report came from a report on multiculturalism, itself arising out of the realization that half the student population did not have English as a mother tongue. The key elements in the process were: intense trustee interest and support, racial incidents taking place in the community, community groups urging the board to respond to the needs of visible minority students in the system.

A race relations advisor coordinates the implementation of the report, and a committee of the board meets monthly to oversee this implementation. Parents have very high expectations of the board in the race relations area. The climate has improved, yet there is still an enormous amount to do.

Representatives of other boards felt that it was difficult to create such policies in boards where 60% of supporters have no children in the school, or when the population is ethnically or racially homogenous. They believe the Ministry has a leadership responsibility in stating its own position on race relations and requiring all boards across the Province to develop their own policies. The experiences of board with policies might be drawn upon and shared.

At the local level, a task force can be effective in introducing changes, if this group maintains a continuing dialogue among trustees, community groups, senior officials, and front-line workers.

Implementation is a major task, requiring sustained interest and energy; for example, such policies must be widely publicized and reaffirmed periodically. Responsibility for implementation must be clearly allocated, with accountability also incorporated

formally. Many resources of people, particularly in the community, are willing and able to assist and advise in the process. An adequate budget is essential to success.

Conference delegates believe that while there is urgency in having local race relations policies, the experience of the presenting board demonstrates that extensive and long-term consultations with community groups, staff and students are needed to develop realistic measures at the local level. Policies do not create problems, and are in fact an aspect of the shared responsibility that the Ministry and local boards have towards all their students.

Recommendations

- that the Ontario Ministry of Education, in its capacity as member of the Cabinet Sub-Committee on Race Relations, articulate a policy on race relations and set out guidelines for boards across the province.
- that all boards in the province articulate a race relations policy indicating acknowledgement of the multiracial, multicultural realities of Ontario.
- that all boards develop a race relations policy on its expectations of staff behaviour and institutional practices, with enforcement of such policies.
- that, recognizing the "access" and "participation" principles of Ontario's multicultural policy, the Ontario government allocate special funds for translators when the professional services of social workers, psychologists and guidance are required by clients of the educational system.
- that boards participating in the Ontario Human Rights Commission's Conference on Race Relations and Education establish a committee to keep abreast of current developments in race relations.

- that board of education endorse Recommendation #22 of the S.E.R.P. Report dealing with the multicultural needs of secondary education.
- that the Education Act be amended to include reference to the responsibility of boards to positive race relations.
- that the Ontario Ministry of Education write a curriculum guideline document to assist classroom teachers and principals in mounting programs to encourage good race relations in Ontario schools.
- that the Race Relations Division prepare guidelines to assist all boards in dealing with race relations issues.
- that the Race Relations Division continue to monitor race relations initiatives in the educational sector.

Conclusion

The Race Relations Division of the Ontario Human Rights Commission has been encouraged by the response to this Conference and will continue to work along similar cooperative lines.

Particularly striking at this event was the high quality of professionalism available locally to assist boards in their endeavours to develop race relations initiatives.

In terms of some future conferences, recommendations to the planning committee were as follows:

- that work begun by the Conference be continued by a second such event.
- that similar events be held at the board level.
- that a conference be held for trustees and senior administrators.
- that workshops and retreats be held dealing in even greater depth on the implementation of good programs and strategies.
- that further awareness of race relations issues be carried out within boards and their communities.
- that strategies for educating those uncomfortable with racial differences be developed.

A. PROGRAM OUTLINE

RACE RELATIONS DIVISION
ONTARIO HUMAN RIGHTS COMMISSION

CONFERENCE

January 28 and 29, 1982

Queen's Park, Toronto
Superior Room, McDonald Block

"NEW PERSPECTIVES, NEW DELIVERY SYSTEMS FOR EDUCATION"

AGENDA

Thursday, January 28, 1982

8:30 a.m. Coffee and Muffins
Registration

9:00 a.m. Welcome to Conference Guests:

Dr. Bhausaheb Ubale

Race Relations Commissioner
Ontario Human Rights Commission

9:15 a.m. Keynote Address:

Dr. Robert Moore

Resource Director
Council on Inter-racial Books for Children
New York City, U.S.A.

"Race and Education for the 1980s"

10:20 a.m. Program Announcements

10:30 a.m. Five Small Group Workshops

- Assessment and Streaming - Kenora
 - Curriculum - Nipigon
 - Race Relations Programs - Nipissing
for Students and Teachers
 - School-Community Relations - Temagami
 - Policy and Implementation- Superior
Participants will analyse
present program

12:00 noon Luncheon - St. Clair Room
1:30 p.m. Small Group Workshops reconvene
2:30 p.m. Coffee, Tea Break
3:00 - 4:00 p.m. Small Group Workshops continue
4:00 - 5:30 p.m. Films will be screened (optional)
 - Superior Room -
5:30 p.m. Cash Bar - St. Clair Room
6:30 p.m. Dinner - St. Clair Room

Friday, January 29, 1982

8:30 a.m.	Coffee and Muffins Film Screening for "early risers"
9:30 a.m.	"How to Handle Thorny Questions or Situations"
12:00 noon	Luncheon - St. Clair Room
1:30 p.m.	Participants Break into Boards of Education Workgroups to Review Conference Discussions from Their Board's Perspective and Determine: <ul style="list-style-type: none">- where do we stand in terms of resources and programs?- what do we need and what can be done about it right now?
3:00 p.m.	Plenary "Where Do We Go From Here?" - Superior Room From the afternoon session, Boards will identify: <ul style="list-style-type: none">- what further actions are necessary?- who can or should take them?
3:45 p.m.	Closure

B. DAY ONE - JANUARY 28, 1982

Plenary Session

Introduction of Keynote Speaker --
Mr. Tony Souza, Race Relations
Advisor, Toronto Board of Education

Keynote Address -- Dr. Robert Moore,
Resource Director, Council on
Interracial Books for Children,
New York City, U.S.A.

PLENARY SESSION

Introduction of Keynote Speaker:

Mr. Tony Souza, Race Relations Advisor, Toronto Board of Education

Good morning. My name is Tony Souza, and I'm the Advisor on Race Relations to the Toronto Board of Education. It is my privilege to introduce to you Dr. Robert Moore, our keynote speaker this morning. When the plans for this Conference began, I was asked, "Do you know Dr. Robert Moore? Should we get him up here for the Conference?" I immediately said, "Get him, get him, by all means!" I had met with Dr. Moore in New York in the fall of 1981 and had a number of plans in my head, namely that we could use his professional expertise as well at the Toronto Board prior to the Conference. We did just that yesterday. I have never seen people sit for an hour and a half without moving their eyes or moving their bodies, paying attention, and the feedback we got yesterday was that the time was not enough.

Bob has a Doctorate in Education from the University of Massachusetts, and has been working in the area of race relations and cultural education for the last twenty years. For the last eight years he's been the Resource Director of the Racism and Sexism Centre for Educators that works out of the Council on Interracial Books for Children. The Council has been one of the forerunners in terms of dealing with racism and sexism in education, and has been active in these fields since 1965. Bob has been responsible specifically for a new and important school curriculum to deal with the Ku Klux Klan and the rise of the New Right in the United States.

I think that one of the things that Bob Moore does very well is to put together the educational theories and the most recent things that have happened in the area of race relations, along with a very practical and very sensible approach to the whole area of race relations. Often we Canadians are sensitive about experts coming from south of the border; however, Robert Moore has the unique capacity, not to impress his views on others, not to tell others what they should be doing, but to share his experiences in the area of developing materials around the area of race relations in the United States, so that we can learn, and not make the same sorts of mistakes. My friends and colleagues, would you please welcome Dr. Robert Moore.

Keynote Address

"Race and Education for the 1980s"

by Dr. Robert Moore, Council on Interracial Books
for Children, New York City, U.S.A.

I'm pleased to be here today. This is my first trip to Canada, but in a sense it's a bit of a homecoming to me. My great grandfather immigrated to the United States from Quebec in the late 1800's, so this is sort of a return in a way to my native land -- part of what is my native land. It's a pleasure to be here, and I've been using as much of the opportunity as I can to find out more about the reality of race relations in Canada while I've been here, and by talking with people, and I hope that for the rest of the day I'll be at the Conference and at the dinner tonight that I'll have an opportunity to talk with many of you to hear some of your perceptions and thoughts about the issue of race relations in Canada. I'm well aware that there are many differences in the way in which race relations plays out in Canada from the way in which it plays out in the United States, and my experiences, as Tony said, have obviously been based in the United States, and most of what I'll be saying this morning will be coming from that experience. But at the same time, I think that there are a lot of commonalities in the issue of race relations in our two nations. And therefore I think that in much of what I say you will find information that may be helpful to some of what you're involved in dealing with race relations in schools in Canada.

I was asked to speak about the Council on Interracial Books for Children, which is the organization I work for. I'll do that briefly and give you some background on the Council, and then I thought I would talk about some of the lessons that I think we in the United States have learned over the last fifteen years in dealing with the issue of race and racism in education, and some of those lessons may be helpful to some of

what you're doing here in Canada today. I hope that they will be helpful. Let me just say in terms of the Council that there are materials up in the back, most of them are display materials; I have only one copy of each; so if you're interested in looking at them I would ask that you not take them. But there are copies of our catalogue, a pile of copies of the catalogue up in the back that describe all the materials that we developed and have available for distribution, and you can take copies of this as information and order on any of the materials that you might be interested in.

The Council on Interracial Books for Children began in 1965, which was a time in the United States of the Civil Rights era, the Civil Rights struggle of black people was at its height, and there was a great deal of change going on in trying to alter some historic patterns of white-black relationships. It was a very exciting time in the United States, too; there was a lot of tension and a lot of turmoil, but it was a process of change that it was critically important to have happen, and for many people it was a time of great hope and promise. The Council began because of the realization by people who work for children -- educators, librarians, children's book editors -- that the children's books that were available were basically all white. They depicted what was then called the "all-white world of children's books" by Nancy Larop in a very important article that was published in the United States in the mid-sixties. Wherever people went to try to find books for children, and particularly for black children and other children of colour, the books reflected a worldview that suggested that all of the important people in the world, all of the important history in the world, the important cultural achievements in the world, belonged to white people, people of European origin.

When children's books gave any information or imagery about people of colour, they tended to do it in a very biased and stereotypic way. The few books that were available that tended to show people of colour were books like Little Black Sambo, Five Chinese Brothers, books like Dr. Doolittle and Mary Poppins, books like The Bobbsey Twins -- some of those may be books that some of you remember from your childhood, and very often it's interesting, because when we talk about them people think back and say, "Well, I remember reading those, and I don't remember anything particularly

wrong with them." It's interesting to go back and read them again. It's interesting to read analyses that people have done of the way in which people of colour are portrayed in those books. Because at the time we were reading them in our childhood, it's very possible for many of us who are white that they seemed to be just showing things as they were. They were depicting people of colour in the way in which we were often told people of colour were. So there was nothing about it that particularly stood out in our minds. When Dinah and Sam in The Bobbsey Twins (the faithful black couple who worked for the white family)...when Sam rolled his eyes and ran away in fear at the possibility of a ghost, that was typical of the imagery of black men that, at least in the United States, was fairly pervasive for us. When Dr. Doolittle talked about the Great White Father role that he was undertaking for the savages of various parts of the world that he would go to and teach how to govern themselves and set up civilized societies, it was something that, for those of us who were white, didn't necessarily cause any problems for us, because that again was a view of the world that was fairly common for us in our upbringing and in our education. On the other hand, for many children of colour, those books presented a very different reality. To hear black people, for example, that I've talked with, talk about the experience of being in a classroom with mostly white students and having the teacher read Little Black Sambo, and then for the next month or so being called Sambo by the white kids, has a very real negative impact on children of colour growing up in a society in which white people are the dominant group, in a society which in a lot of ways is telling children of colour that they are of less value than other people.

So the issue of the portrayal of people of colour and the portrayal of white people in children's books was recognized during the civil rights era in the United States as being an issue that needed some work on, and people formed the Council on Interracial Books that tried to both raise awareness of the problem of racism in children's books and to also try to pressure educator's and pressure the publishing industry to make some changes and to begin to provide materials that would be more reflective of the multiracial society of the United States, and also more reflective of the multiracial reality of the world, the multiracial reality in which white people represent only a small

proportion of the world's population, and that's increasingly a reality which the world is coming to terms with, and an important reality particularly for white youngsters to gain more sense of.

The Council moved on from just looking at children's books to also looking at the textbooks being used in the school systems in the United States. For example, Basal Reader series for elementary schools that have stories for children to read reflected the same kind of reality that the children's books reflected in terms of basically showing an all-white world with a few stereotyped images of people of colour. The history books in the United States for the most part told the history of white people -- even though it wasn't labelled that, the history books and in fact most of the curriculum in the schools in the United States were what you could call a White Studies Program. It's interesting that we understand the concept of Black Studies -- let's have a Black Studies program -- but we should be more realistic that very often we need a Black Studies program because basically our curriculum is a White Studies program. When people began to look at that, they saw that in history and in music and in literature and in art, in mathematics, in every course of study available to children in schools in the United States, the predominant substance of the courses was projecting an image of the world as being a world of whites. And so there was an effort begun as well to try to get textbook publishers to begin to reflect the reality of U.S. society and world society in a much better way. So the Council today is basically in the business of analyzing textbooks and children's books and providing reviews of those for educators and other people concerned about the nature of bias in educational materials. We developed a lot of materials to help raise awareness, particularly the awareness of educators and librarians, about the nature and role of race, sex, age and handicap bias in educational materials, and then we developed materials for teachers to use in the classroom with students to help counteract some of the effects of racist conditioning that go on for children in society, and to try to help children develop a better understanding of the way in which racism was played out in U.S. history and in U.S. society.

So that's a brief overview of what the Council does. I'll be talking more about some of the philosophical

underpinnings of how we operate, when I talk about the next segment, which is that I'd like to look at some of the problems which developed over the last fifteen years in the United States in terms of dealing with the issue of racism in education, some of the pitfalls that I think we've experienced and that may helpful to you in some of the things you're undertaking.

One of the things that has been obvious in the United States is that educators have a tendency -- and I don't think it's peculiar to educators, but it certainly is evident in trying to deal with the issue of racism and race problems in the schools -- there is a tendency, particularly among white educators, to deny that there is a problem. That's an important issue that we have to try to move beyond, because as long as we as educators are denying that there's a problem of race relations in our schools, it's going to make it very difficult for us to begin to look for solutions to the problems that are there.

Now, it's not necessarily the case that people are intentionally denying that there's a problem. But very often, particularly for those of us who are white, we don't see a problem; we haven't been educated in a way and we haven't grown up in a way that causes us to have to deal that much with the issue of race and to see it and the way it functions and the way that people of colour experience it on a regular basis. I know a lot of times when I've worked with groups of whites in the United States on racism awareness, one of the things we initially have to get over is to deal with the reality of being white. For a lot of us in the United States who are white, we see ourselves as people, and then we see people of colour as people of colour, so that I am a person and I talk to the black person. And I'll often hear it in people talking when they're just talking about everyday events -- you know, "I went into the bank and the teller in the bank did such-and-such;" or "I went into the bank, and the black teller in the bank did such-and-such." You can hear that kind of thing play out in people's language, because for white people when we deal with people of colour, that then is brought up in the speech, and the person we dealt with is a black person or an Asian person or an Indian person or whatever, and if it was a white person then it was

just a person we dealt with. That's not a conscious, intentional kind of thing. But it does reflect, I think, the reality for those of us who are white that we grew up in a setting that didn't cause us to have to deal that much with being white. So one of the initial things that we often have to look at in workshops is to help those of us who are white begin to look at that and what some of the meanings of that are for us.

In terms of educators denying there's a problem, research in the United States of children's racial awareness shows that by the age of four years old children in the United States at least have a fairly well developed conception of race and racial differences in terms of the way in which they play out in society, not in terms of any natural, realistic thing, but in terms of the way in which society treats race, in terms of the roles ascribed to people of different colours in the United States. By the age of four years old, children in U.S. society have already been imprinted with some of that reality. Now, studies in the U.S. go back into the forties and fifties and sixties in terms of looking at early racial awareness among children. In 1979 there was a study done of kindergarten children in I believe it was Michigan, and one of the findings of the study I'll read to you from a section of it: "White children have not been moved from the biased views of their counterparts of the past. The tendency to view white peers positively and black peers negatively was strong in the past and is even more comprehensive in scope today. Whatever social forces have influenced contemporary American society, none seem to have altered the patterns of racial bias towards blacks in the rearing of white children."

Now that's sort of disheartening, that after fifteen years of attempts that have supposedly been directed to trying to change some of the racial realities in U.S. society, that that kind of result is still coming up in the research. But I think it's indicative of the superficial nature of a lot of the attempts, both in education and in society generally, because what this is saying is that before children even come to us, by the time they enter kindergarten, they've already been imprinted with the problem of race as it plays out in our society. And so then the issue perhaps is not to deny that there's a problem, but to begin to look at way in which schools can provide

some corrective activities as an integral part of the curriculum, to help overcome the conditioning that students have arrived with.

Another aspect of the denial of the problem, particularly among white educators, is that a lot of times people are simply uncomfortable with the issue of race. We have to recognize that uncomfortability which often exists among particularly white people, and help people become more comfortable to deal with it, help people deal with some of their own personal discomfort with the issue, so that as teachers in the classroom they can more effectively help students to deal with some of the reality. Because, in fact, students are aware of the racial realities in society, and we do them a disservice to try to deny that reality at times because we are uncomfortable with dealing with it. So when incidents in the classroom happen, a lot of times teachers will try to cover it up and not deal with it and put it aside because they are uncomfortable with it, they're not sure how to manage it, they're not sure how to use that as a learning experience to help the students involved and the whole class move forward. So when we can give teachers some training and some assistance to help them become more comfortable with it, we can then move beyond that denial of the problem.

Another problem that has happened in the United States is the denial of differences, and that's something you often can hear, at least in the U.S. -- "Well, I don't see any racial differences, I treat everyone alike; I see everyone just as people." That's a well-intentioned statement and we shouldn't find it as a negative statement, because people who say it usually are well-intentioned when they say it. But in fact there is a great deal of cultural, historical, experiential difference, and rather than trying to deny it, we need to celebrate it. It's an important and critical part of human reality that we need to bring in as an important part of the curriculum and not try to project the image that everyone is the same. Because too often, at least in the U.S., when everyone is supposedly the same, it means that everyone is the same by the white Anglo model of what people are supposed to be like, what people are expected to be like, and other people are expected to assimilate into that model, to deny the cultural differences

and the historical differences and the differences that are an integral part of their particular history and culture, and to assimilate in and accept the white norms and standards. So it's important that we don't try to deny the differences.

Another problem that often happened in the United States was that educators would focus on attitudes and individual prejudice as being the problem of race relations, and that all we have to do is try to change people's attitudes and make everyone like one another and then the problem will go away. Well, in the United States, it's becoming increasingly clear that the problem is much more than simply attitudes. For example, public opinion polls in the 1960s showed that a lot of white people said "I don't want a black family moving in next door to me." Well, the same public opinion polls today show that there are many fewer whites who would say that. In fact, most whites would now say, "I have no problem with a black family moving in next to me." But the reality is that even though those opinions as stated in public opinion polls have changed, housing segregation remains as profoundly a part of the U.S. scene as it was in the 1960s. The issue isn't whether the attitudes of white people are that they want black people moving in next door to them. The issue is the policies and practices of real estate agents and of banks in making loans for housing, and of other institutional sectors of the society that have perpetuated racial segregation in housing. So we have to move beyond seeing attitudes as simply the problem and get a better sense of the way in which the policies and practices of institutions in their everyday function, not necessarily intentionally designed to do so -- they can be remnants of things in the past -- but they function to maintain practices which discriminate against people.

Another part of the focus on attitudes that can be a problem came to light in a study that was sponsored by the Anti-Defamation League in the United States on adolescent prejudices. They did a study of teenagers and what kinds of attitudes they had, both non-Jewish teenagers in terms of anti-semitism and also white teenagers in terms of anti-black attitudes. And what the study found was that there were surprisingly high levels of anti-black attitudes among white adolescents, and the study noted that

there was an important role that schools can play in helping to overcome that, and that in fact they said schools are probably the most important institution in helping to overcome some of those biased attitudes. But the way that they said it had to happen in schools to help overcome that wasn't that we had to have activities that said everyone is nice and people are all different but we should appreciate differences, but that schools had to develop what the study called "cognitive sophistication" in young people. And what they meant by that is that young people observe disparities that exist in society -- for example, in the United States, economic and social disparities between whites as a group and people of colour as a group -- and they've got to try to develop some rationale for why those disparities exist. And particularly given that there's so much mythology and bias in U.S. society anyway, that tends to be stereotypical about people of colour, the tendency among young people will be to ascribe those differences to innate failures within people of colour, whether they would be biological failures or sociological. In the U.S. at least we're experiencing a shift from biological racism, which attempted to explain differences based on inherent biological differences, to sociological racism, which explains differences in terms like "cultural deprivation" and things supposedly inherent still within the victims of racism. Well, the study said that if we can help young people understand the forces, the social forces which have shaped the experience of people of colour and white people in our society, both the historical and contemporary forces which have shaped us, we then give them some cognitive sophistication to avoid some of those victim-blaming mythologies which they might otherwise use to describe why those disparities exist.

So it is very important in the curriculum that we give children the information about the way in which discrimination and racism function in society as social forces.

Another thing that I think was an error in the United States was that a lot of educators thought that it was important to try to keep biased material from kids, so they would see some material that had bias in it and they would try to not let the kids look at it or try to keep it hushed up. One of the important

things that we try to encourage teachers to do is to use biased material as a constructive learning tool. At least in the United States, the pervasiveness of racial stereotyping is a profound reality, and there's no way that children can be protected from interaction with the kinds of stereotypes about, say Native American or black people or Latinos or Asian Americans. It's all over; it's in advertising, it's in television, it's in movies, it's in comic books, children's books, games and toys, it's in the school and it's outside of the school. And rather than thinking we can keep it from them, we need to figure out ways of using biased materials constructively to give young people the analytic skills and the understanding of why certain images and messages are stereotypes; why they are biased; how they develop; what purpose they served in their development. And when we can help them understand what those images are, and how they function, we have then given them some tools that make them more effective in functioning in the society in which we live; and when they come in contact with those kinds of images they will be better prepared to understand them for what they are, and therefore to counteract the impact those images could have on their young minds. So it's important, as we go about our work -- I'm not suggesting that we flood the classroom with biased materials, and I think it's critical that we look at our selection procedures for the least biased materials we can find -- but at the same time we need to use biased materials in a constructive way to help arm young people to meet the world in which they will function.

Another problem that happened in the United States was that what began as an attempt to deal with multi-racial reality, to deal with multiracial education, as a result of both the civil rights struggles of the early 1960s and then the urban rebellions of the northern cities in the late 1960s, the initial thrust was to multiracial education. Over a period of time that thrust got diluted into a focus on multi-ethnic education. Now, the reason I say it got diluted -- there's nothing wrong with looking at the need to deal with multi-ethnic education. In fact Frances Fitzgerald, who wrote a book on the Vietnam War that won a Pulitzer Prize, later did a study of textbooks and looked at trends in a lot of different areas. One of the things she noticed was that in

the 1960s, up until the 1960s the predominant image of people from the United States was white Anglo-Saxon Protestant. That was the image that the textbooks projected of typical people in the United States. In the 1960s that image was shattered, and the textbooks from then on began to show a much broader range of people in the United States, particularly in terms of the white ethnic diversity, the diversity of people from European origins and from a whole southern and eastern European origin rather than just a white Anglo-Saxon focus. And she says quite correctly that the WASP image was shattered because of the pressure of the black civil rights movement. But what she in fact found is that the textbooks of today are much more effective in presenting the reality of white ethnic diversity and in presenting the reality of discrimination and the social forces which negatively impacted on various white ethnic groups as they entered U.S. society -- much more effective in presenting that than they are in presenting the racial diversity in U.S. society and the forces that people of colour face in terms of forces of discrimination that they faced both in the past before there was a large immigration of southern and eastern Europeans and that they still face today. So one of the things that happened is that the thrust to try to deal with multiracial education in the United States became diluted and in a sense lost in the focus on multi-ethnic education, and I think that's an important thing that we have to be careful not to do in efforts to deal with both of those issues.

Another thing we have to be careful about is the selection of materials. It's very easy for many of us to say, "Yes, I have too many materials about white people in my classroom or in my library; I need to get some more materials in here." And they go out and find some books or find some materials that depict other people, and decide that those are good materials on our own and bring them into our classrooms and use them. And one of the things we have to understand is that we're not always the best judge of what is good material, of what material accurately depicts other people. For example, at the Council on Interracial Books, when we get a children's book in from a publisher, a new children's book that purports to be about, say, Asian Americans, that book

is then reviewed by an Asian American book reviewer; or if it's a book about Puerto Ricans or a book about black people or a book about Native Americans, people from the group that the book purports to be about are the people who do the review. There's two important reasons for that. One, people from those groups tend to be much more aware of and sensitive to the kinds of stereotypes that exist in society about them, and therefore more easily able to pick those up a lot of times than people who aren't from the group. But the other thing is that if a book comes in that is supposedly a children's book about a Navajo Indian family, someone who is from a Navajo cultural experience is going to be much more able to read that book and determine how culturally authentic it is than I. I don't know much about Navajo culture, either historically or contemporary...I've never lived as a Navajo person...and so a Navajo person is much more able to review that. There is an incredible amount that those of us, as well-meaning as we may be, can overlook in the selection of materials. And therefore the procedures that we establish for selecting materials should have as an integral part of them the involvement of people from a diversity of groups who can help to ensure that the materials we select are the most accurate and authentic representation of people from those groups.

Another issue in terms of the materials, at least that we've experienced in the United States, both in terms of what the publishers have done in the text-books but also what teachers often do in the classroom, is to stick materials about people of colour as a sort of addendum, an added kind of thing, as something on the side. As a matter of fact in a lot of the textbooks now in the United States, revised books, you get the same U.S. history about Great White Men who formed the United States and did all these wonderful things, setting up liberty, democracy, freedom and equality and all -- you get really no mention of the reality of racism as it has historically functioned -- and then over on the side of some pages you get a box, in some texts the boxes are even labelled "Footnote to History," and in that you'll hear something usually about what we call "a great minority." And usually it's for example a black man, let's say, whose success, whose story helps to reinforce the mythology of the basic line that anyone who tries hard enough can make it. And there's nothing about the way in

which social forces have functioned against various groups to keep them from being able to make it. We don't need a history course or other courses that append in some information about other groups but keep the basic block of information a white studies course. We need to have an entire curriculum that reflects the multiracial, multi-ethnic reality of society, rather than appending stuff in.

I was on vacation a few weeks ago and I was reading a book called There Is A River by Dr. Vincent Harding, which is subtitled "The Black Struggle for Freedom in America," and it follows the struggle and resistance of black people against slavery from the shores of Africa up through the Civil War in the United States. And one morning I was carrying it to breakfast with me and I was stitting at a table in back of people from Toronto, and one of the women turned out to run a bookstore in Toronto. So she said, "Oh, what book are you reading?" And I showed her the book and she looked at it and said, "Oh, that's interesting, but we don't carry many books like that, that's about black history." And I thought afterwards -- well, indeed it's a book that tells about black history and the struggle for freedom of black people in the United States, but it is essentially a book about the struggle for freedom in the United States. Because what happens in the United States is that those of us who are white can too easily define the struggle for freedom as ending up at the time of the U.S. Revolution, when we got this Declaration of Independence and this Constitution and lived happily ever after. But the struggle for freedom in the United States is actually defined, and best understood, by looking at the struggle of people of colour. Because that is the essential nature of the struggle for freedom in the United States. It is an essential part of that U.S. struggle, and it's too easy for us to say, "Oh, well, this is black history, we'll set it over here," and then define the struggle for freedom by the experience of white people. We have to bring in as an integral part of the curriculum the information in a book like There Is A River, because that is an essential part of the struggle for freedom if that's what we're building into our curriculum.

Finally, I think a lesson that we've learned in the United States, and something that I find very encouraging here in Toronto, is that if we want to see change in race relations in schools, just as in any other

institution, there are two critical things that have to happen. First there has to be a strong statement of official institutional policy, that it is the policy of this school system that we will not use biased materials, that we will teach children about the reality of race and racism in this society, that teachers need training to help them better deal with this issue; that problems of race relations, attacks on people because of their race, will not be tolerated and will be strongly and severely dealt with. Those kinds of strong policy statements have to be made, and the expectations have to be clearly stated, that this is what this institution will do and we expect people's behaviours to conform to that. And I'm very pleased when looking over the report of the Race Relations Committee that was adopted by the Toronto Board of Education a couple of years ago, to see some very good statements of policy in there. There are very few school systems in the United States that have anything to compare with that. There are a few, but there are very very few, and I applaud strongly those adopted by the Toronto Board of Education. And I understand in talking with people the process that is underway to implement many of those. But the second and most important part is not only to have a strong, clear statement, but then to enforce the statement, so that the statements become something more than policy on paper but that the difficult process of implementing those statements takes place. And that, I understand, is what is now in progress and in process within the Toronto Board of Education at least, and that is a very difficult but a very necessary process, to bring those policy statements into effect. I encourage all of you to push on with this type of approach and I applaud the Toronto Board because I think there is some good policy to work with there.

And finally, in closing, I would just note that our experience in the United States has been that the attempts to really push into education and to deal with the issue of racism in education, both the way education has historically functioned to help perpetuate racism, as well as the need to design educational programs that will help correct and counteract the reality of racism that children come to school with, those efforts are now under strong attack. There has been a strong reaction against them in the United States. Apparently there is not a similar reaction in Canada, at least at this point, and I hope

that your experience will be very different from that. But one of the things that we have learned in the United States, that is unfortunately late learning, is that we had failed to do the organizing -- the organizing within communities, the organizing of concerned educators, the organizing of concerned people -- to bring to bear the kinds of pressures that are needed to keep the effort moving forward. And those groups within U.S. society that oppose these kinds of efforts, that would like to maintain the imbalance and inequities of race relations that have historically existed, have over the last decade become very organized, and are putting forward a great deal of pressure to revoke the kinds of progress that were made and to move education back into the kinds of policies that existed much more in the past. So I would caution you to make sure that you do your organizing work, and particularly organizing work in the community, so that the parents and the children in the community, who have in a sense the greatest concern about the education of young people, can be your allies in the process that you are undergoing now, and important sources of help in what you are doing. The efforts that those of us in education can do, to provide an educational program that can prepare young people to live both in a multiracial multi-ethnic society you have here as well as in the changing world in which we live -- because the reality of race relations is changing fundamentally in the world community from what it was at the beginning of this century; there are fundamental changes going on. We need to be preparing young people to live in a world very different from that in which most of us have lived. The world is changing dramatically, and we can't do that by repeating the kinds of practices and policies and materials that were used in the past and all too often were used to reinforce a world that is changing very much.

So we have a very big task ahead of us in terms of what we're doing. I'm very hopeful for the kinds of things that you all are doing here, because I think that you've got a very good start and very good process underway in terms of the kinds of practices and policies that I've seen. So I will stop there, and would like to get any reactions or questions or comments that you might have about anything that I've said.

C. REPORTS FROM SMALL GROUP WORKSHOPS

1. Streaming and Assessment
2. Curriculum and Positive Race Relations
3. Race Relations Programs for Students and Teachers
4. School-Community Relations
5. Policy and Implementation

WORKSHOP No. 1

ASSESSMENT AND STREAMING

Facilitator: Barbara Thomas, Cross-Cultural Communication Centre, Toronto

Presenters: Marcella Duran, North York Board
Smita Sengupta, North York Board
Fran Endicott, Trustee, Toronto Board
Mary Lou Soutar-Hynes, Scarborough Board
Shiam Tripathi, Scarborough Board
Monica Wolkowsky, Scarborough Board

Recorder: Irene Mitchell, Ontario Human Rights Commission

Toronto Board: "Culture and Culture Shock" .

Various issues were raised on streaming and the student in the Toronto school system, since the recent publication of their Grade Nine Every Student Survey (January '82) indicated that many students coming from lower socio-economic background are in level 2 schools. In this group, black students are disproportionately represented as well.

An examination of the means by which teachers base their decisions for streaming reveals that the eagerness of a child or the initiative of the parents might be used as key factors in a teacher's streaming decisions, and since these matters are culturally determined, the child has been possibly evaluated by culturally biased ideas.

Other factors which may deal subjectively in the evaluation of the immigrant child are: inadequate time to evaluate; the "labelling" of schools by designating them by level, a system which labels students attending them; the permanence of a placement, which may have been done too hastily.

"A Team Approach"

The presenters identified procedures that can and do work to the disadvantage of immigrant children, and which they themselves have sought to avoid in their team approach. Such inappropriate procedures are:

- referrals through regular channels with tests done too soon or by inexperienced testers;
- parents not involved in decisions for their children that have permanent and far-reaching effects for their futures;
- teacher expectations based on "western" values;
- lack of support of other trained professionals such as social workers, psychologist, community liaison worker who can provide ideas and guidance to the process.

The Scarborough method is a team approach, in which a teacher, psychometrist, social worker and community liaison worker work cooperatively on behalf of the immigrant student.

The Scarborough Board representative explained that a multiplicity of skills are needed to properly assess a child. There must be knowledge of the school system from which the child is coming to properly assess their qualifications. Those students who arrive with no documentation are interviewed. They are asked which state exams they took and if they passed: how long and where they have attended school, what kind of program they were enrolled in, to list all of the subjects they took in their last year and to explain what they were doing in some of those subjects. The team will also look at the level of dialect, in the case of a West Indian child, and sometimes give the child something to write as a further test.

The Community worker explained his function on the team. He explains the school system and procedures for assessment, placement and streaming to the parents in their own language, and gets information from the parents about a child's past educational experiences. He translates contents of tests into the child's language. He told the workshop how the use

of mother tongue will avoid the situation of parents hanging up the phone on initial contact. The parents may have expectations for their child based on the system that exists in their own country, which conflict with the procedures here. The community liaison worker can explain to the principals and administrators what the child is experiencing.

In relation to testing, the psychometrist explained that there is no such thing as a culture-free intelligence test and hence it is better first to use a well-standardized test and then use diagnostic skills to interpret results. The psychometrist rarely assigned a score to any students; instead, she assesses the child's strengths and weaknesses in relation to a particular test. As an example, the Scarborough Board representatives said they do administer WISK tests, but never assign a score to the student; instead, they use their diagnostic skills to determine the child's strengths and weaknesses.

Once the child has been assessed, the team tries to create an individualized program, with the teacher and guidance counsellor, for the particular child. They are trying to develop programs which feed into the mainstream rather than a program which does not connect back to the regular curriculum. They also make sure that the student understands the credit system. The guidance counsellor and the teacher supervise the implementation of the team's recommendations.

Students are referred to the team by the school where the child registers. Presently, they have an ongoing follow-up of at least 500 students.

"An Institution Changes to Suit its Clients"

The North York Board of Education representatives explained that they have taken a preventative approach in the assessment of immigrant children. As of March 1982, all immigrant children who have arrived in the last 12 months must be assessed by their Multicultural Community Unit. This policy has been the result of a program initiated six years

ago to work with the West Indian and Latin American communities, when teachers were hired to look at the educational needs of these children. North York was originally a suburban middle-class community and the Board's structure and programs reflected this. With subsequent growth of the working class sectors in North York and a growing awareness of multicultural and race relations issues, many changes were initiated, one of them being the Multicultural Community Unit. Seven consultants are on staff -- West Indian, Spanish, Italian, Greek, Russian, Jewish, Vietnamese and South Asian. It is Board policy that children must be interviewed in their own language. They also have a team of Trained Assessment Translators for the languages not covered by the unit, whose work is under the supervision of the consultants.

The North York Board of Education Multicultural Community Unit is an early identification program. They deal with children who have already been streamed into the system as well as with newly arrived children. Within seven days of the child's arrival, the school has to call the Unit for an interview. After the interview, there is immediate feedback to the classroom teacher and an ESL teacher. The Principal and Guidance Counsellor and parents are notified of results if necessary.

Flexibility in approach is the strength of the North York system. For example, they have taught mathematics to students in their own language until such time that they can be integrated into the regular classroom.

Group Discussions

"Commitment, Resources and Issues"

Participants discussed at length the need for administrators, trustees and all teachers to understand the need for immigrant students to have a good start into the system. It was frustrating to see the lack of funds available for such programs, yet encouraging that successful programs did exist that could be cited to key people in their Boards as examples to copy. The overwhelming nature of the problem, in terms of numbers of students needing help, was discouraging. English as a Second Language classes were cited as probably the best possible answer for

80% of immigrant students, given the lack of resources otherwise. Black community groups are still filling the gap of the need for upgrading by running their own classes. Other groups such as Latin Americans had the problem of large numbers needing immediate help in language. Exchanging ideas and networking was seen by participants as useful, and it was agreed that programs such as these would develop over a period of time. Teacher training in such fields was seen as an important area of need.

Participants next identified their own questions that were still unanswered as a result of the day-and-a-half's discussions. In the streaming and assessment area, the problem of dropouts was important, with the wish expressed to have appropriate methods of bringing back dropouts who are now adults, and suitable programs for such people. The issue of the high dropout rates for blacks was seen as requiring an answer. Adequate upgrading programs within the school day was mentioned as a student's right, both at the senior public and high school levels.

The remaining questions dealt specifically with race relations, such as the many reasons a poor race relations climate can impede any school programs and provide a poor learning environment for the visible minority child. Participants wanted to know specific techniques in handling racial incidents and wanted professional development opportunities to learn how to deal with them. They wanted programs on cultural differences and theory of race relations. They wanted to learn how to set up an appropriate school climate so that students of all backgrounds and races would feel equal members. They also wanted to determine the best way to help immigrant parents become comfortably involved in school activities -- participants asked how important teacher role-models were; whether a staff member should be assigned the task of being responsible for human rights and race relations within the school. There appeared to be a general feeling that many teachers had difficulties in being supportive of students of racial backgrounds different from their own, and that there was widespread unease among schools' staffs in dealing and interacting with students of visible minority groups, for example, being uncertain of applying discipline to a member of a black group.

Summary

There exist good assessment and placement program expertise within Metropolitan Toronto to assist the integration of immigrant students into the regular classroom programs. To the extent that a poor race relations climate in the school acts as an informal but strong streaming process, the culturally and racially "different" student will not benefit in the long run.

WORKSHOP No. 2

CURRICULUM AND POSITIVE RACE RELATIONS

Facilitator: Charles Novogrodsky, Cross-Cultural Communication Centre, Toronto

Presenters: Teresa Gonzalez, Metropolitan Separate School Board
Alba Gillies, Peel Board of Education

Recorder: Anna Chiappa, Ontario Human Rights Commission

"Going Beyond the Traditional Definition of Curriculum"

Alba Gillies presented an analysis of the approaches curriculum for multiculturalism and race relations seem to develop. There are three stages that appear to characterize the development of this process: Additive, Contributive, and Integrative. The entire analysis is reproduced verbatim:

Multiculturalism and Race Relations

Stage I: "Additive"

This stage was characterized by the appearance of units, courses, and instructional materials such as The Portuguese Canadian, the West Indian Student, which dealt with factual information about the historical experiences and cultural contributions of ethnic minorities in Canada.

These programs were designed to be implemented only in certain areas of the school curriculum with a single focus.

Concerts, festivals.

Stage II: "Contributive"

The focus here was on historical events, heroes, and cultural contributions. These programs were designed to help students gain knowledge through the study of

their historical experiences and acquire valid information about ethnic groups other than their own.

More integrative instead of additive.

Stage III: "Integrative"

This stage includes more than instructional materials and curriculum design. Here multiculturl education penetrates the core and totality of the teaching-learning enterprise, is incorporated into all educational experiences, for all students and in all grade levels, and for all staff.

Effective implementation of multicultural education resides as much in policy making and decisions, in teachers' attitudes, and instructional techniques, and well-planned curriculum design. The goal would be to develop skills necessary to facilitate the total growth of students in a multicultural society.

A process which demands a total educational change, changes in curriculum, staff training and development, instructional strategies, school climates and assessment and evaluation techniques. These are implemented in relation to each other in order to maximize their impact upon the total learning environment.

Ms. Gillies said the three stages are not necessarily followed in order, but she emphasized the importance of a board policy on race relations as a key element to the success of the process.

Ms. Gonzalez then presented the perspective of the Metropolitan Separate School Board. Her position is that of a resource person in the areas of Multi-culturalism, Women's Studies and Affirmative Action at all grade levels of the separate school system.

Curriculum materials developed through her office include: guidelines for the identification of curriculum bias; a teacher guide to "Canada's Multicultural Heritage"; a Language Arts Unit using various folk tales from other countries.

Ms. Gonzalez identified some real concerns with the present approaches of boards to multicultural education, namely that instructional materials were being produced but teachers were not obliged to use them. Teachers, educators and boards of education needed to become more familiar with multicultural and race relations curriculum, particularly in areas not usually associated with these topics; the need for teachers and board staff to be trained in how to integrate multiculturalism and race relations into all aspects of the school system. It was recognized that many educators who have responsibility for multiculturalism and race relations have very little opportunity to effect widespread changes within their boards in these areas.

Group Discussions

In the group discussion it was pointed out that most people are not aware of what race relations means, often it was equated with multiculturalism policy, or having multicultural learning materials. In order to establish race relations programs and curriculum, boards seemed to want prior proof of racial problems within their system.

Participants identified that boards had a responsibility to speak to parents if they wanted to find out what race relations problems existed. Parents on the other hand were not aggressive or knowledgeable about the policies of boards of education, and could too easily be overlooked as a force. One participant, a trustee, pointed out that combatting racism required a comprehensive effort. From his perspective he had to be careful that, although he was black, he was not identified as representing the wishes of black parents, since most of his constituents were Anglo-Saxon. It was agreed that any curriculum on race relations would not be implemented unless it was integrated into board programs.

The group then turned to what was in place generally, in the multicultural and race relations area. It was pointed out that optional courses in multiculturalism were taken by only one or two percent of the population. There was only one approved text on Circular 14, "Many Cultures, Many Heritages," until recently. Generally the multicultural curriculum is rarely integrated and therefore has provided little real learning. The

Heritage Language program was politically motivated, yet the language classes were open to children of all language backgrounds so that some cultural sharing is taking place. One black parent described an after-hours Black Heritage Program where children learned about their heritage, history and contributions to society; the next day the children returned to a totally "white" environment which denigrated what they had learned the evening before. The group generally felt that one could hardly say that enormous progress had been made.

Kristen Tyndall then spoke of the York Board's efforts to deal with this need. At the Grade Five and Six levels the board had created some mandatory social study units. In addition to the usual response of materials development the Board was using programs such as the Cooperative Learning Programs, which were not subject-oriented but presented an approach to learning by getting children to work together. Since young children understand only immediate and concrete ideas, teaching abstract things such as African history or East Indian culture may not be particularly effective, while getting them in interracial teams to cooperate in learning can be used for all subjects including mathematics, chemistry, science and literature.

The group then discussed that students may interact with each other in the classroom, and may join together in learning from an excellent curriculum dealing with race relations, yet never carry these learnings into practice on the playground. This issue was unresolved by the group. Another unresolved area was the need for some content dealing with race relations and multiculturalism, rather than concentrating on strategies of student interaction.

Another area discussed by the group was "cognitive sophistication," one of the ideas raised by the keynote speaker, Dr. Robert Moore. Some felt that the Ontario perspective kept children from being exposed to issues of conflict, bias and difficult historical episodes, while it now appeared that the U.S.A. perspective was to involve children and teachers into discussing such issues.

This raised the matter of teacher education and the urgent need for teachers trained in a previous generation to be exposed to race relations courses. If teachers cannot or will not answer the questions on race relations that students raise, great harm would be done, it was felt. The key to gaining the commitment of teachers was identified as "demonstrating that a multicultural program will actually help students learn better," in other words, "multiculturalism versus basic skills" is a false opposition. Time was also an important factor, the group felt, since it takes three to five years to implement and judge a program. It was important that race relations and multicultural programs not end up as "consultants passing on paper" to overloaded classroom teachers. The multicultural residential camps* were cited as an excellent opportunity for teachers to "live" multiculturalism for a week and to really get to know students' cultures and enjoy them as people.

The group also felt that perhaps it was important to start small, and work with small groups of teachers and students, rather than expect major changes to occur as the result of a P.D. session. It is important that all staff of a board receive training in race relations, not just classroom teachers. This approach has been carried out in York and in Toronto.

The group examined the minimum acceptable for curriculum and positive multiculturalism and race relations, and the following was identified:

- non-racist books (include important issues on race relations; books be not biased themselves)
- teachers sensitive and committed to good race relations, and adequately trained
- excellent curriculum

* Ed. note -- see Workshop Number Three.

- other strategies to improve race relations which are effective and which run concurrently with teaching, i.e. "Cooperative Learning," "Jigsaw," good school climate
- the input of parents, and of racial and ethnic groups.

The final area of curriculum addressed was the hidden curriculum, or the school climate, T.V., advertising, etc. The group wondered whether they were being naive in their expectations for the school's formal curriculum when so many other major influences shaped young people's ideas. It was decided that the curriculum had to provide many of the solutions to good race relations, but it had to be regarded as one of several closely bound strands, the other strands being: Skills in critical analysis, good self-concept, knowledge of the community, presence of good adult role models, good teaching staff, fair institutional practices.

The Cross-Cultural Communication Centre has a program "As the World Really Turns," which looks at the media. The Toronto Board has a set of exercises for children to identify bias in their own textbooks.

The need to ensure the system's policies and practices were consistent with the curriculum content was identified as essential. Illustrative problems:

- What to do about "ethnic turf" in a school
- Assessment and placement
- Strategies for racist remarks both in classrooms and at meetings
- Racist behaviour, both perceived and actual, and how to deal fairly.

It was suggested that "turfs" were not bad in themselves as they promote a sense of belonging, however the schools should be encouraging "learning groups" and not "social groups." The school should establish procedures that are identical for all groups. Other suggestions were: establish After-Four programs; assign duty teachers; training for all categories of staff in handling congregations of students; apply for a

grant for youth worker; examine sports programs -- are they open to all students of all levels of ability?; make students responsible for supervision; let students identify programs to suit their ethnic needs; recognize the human need that is manifested by the "turf" and work out a positive solution.

With respect to streaming and assessment, it was stated that the failure rate was related to teachers' stereotypic and middle-class expectations of what a student ought to be, and possibly differential treatment.

Racist remarks and behaviour cannot be allowed to pass unaddressed.

WORKSHOP No. 3

RACE RELATIONS PROGRAMS FOR
STUDENTS AND TEACHERS

Facilitator: Alan Shefman, League for Human Rights
of B'nai B'rith
Doris Stern, Ontario Human Rights
Commission

Presenters: Hanna Brown, East York Board of
Education
Martin Kofsky, East York Board of
Education
George Ade, East York Board of Edu-
cation
Judy Morrison, Scarborough Board of
Education
Colin Rowland, Scarborough Board of
Education
Keith Chrysler, Scarborough Board of
Education

Recorder: Ruth Galinis, Ontario Human Rights
Commission

"Search for New Programs for a Multiracial, Multi-
cultural Student Population"

The search for solutions by the Scarborough Board to the needs of immigrant children to have pride in their heritage began approximately 15 years ago with the influx of such students into the board's system. Activities such as "Citizenship Court" and "Name Day" were adopted; however, the Director and administration saw the need for a more comprehensive approach and the setting of specific objectives. The "Objective Six Committee" was established to continue and expand the board's response to cultural heritage. Three sub-committees were formed; one, the Model B committee, eventually took responsibility for the Multicultural Leadership Camp developed from the program originally run by the Ontario Ministry of Education and the Ontario Human Rights Commission

in 1978. The Board's first residential camp was held at Trent University in June of 1981, with 20 facilitators and 48 students.

The program briefly is the following: the camp is multicultural and multiracial in the selection of teacher participants and student participants. Leadership skills are taught to students through activities such as cooperative games, communication exercises, role playing, group dynamics. Students then become leaders in their own schools; the teachers can train other teachers. Those attending this event show a personal growth both in the social and academic areas. Responses indicate that students become more aware that "fellowship has no barrier to colour or race."

Since this program is expensive, other ideas are also being used, such as: student newspaper reflecting the cultural diversity of the school; reunion of camp attendees and those interested in hearing about the activities; buddy system to introduce new students to the school and make them feel welcome; camp "graduates" organize a wheelchair basketball game and reinstate the school dance. The above were the results of the group attending the '81 camp.

A resource team of psychologists, teachers and resource people attended the camp and returned as a resource for their school. There are presently at least 36 staff people in this program, teachers, program developers, etc., hence there is a widespread sense of responsibility for the program. It is under a five-year evaluation period.

It was suggested that students from grades as low as Grade 7 could benefit from such a program.

since this type of program is only one possible way to go, the question "what other programs are good, too" remains unanswered.

The representatives from East York then told how their board had taken the original program developed at Lake Couchiching and modified it for their own use. A report entitled "East York Handbook for Multicultural Leadership Program" presently is being printed and will be available in March 1982 from the board office.

The program is also residential, and held at the Sheldon Valley Centre for three days. Thirty Grade 10 and 11 students are selected on the basis of potential peer leadership, not necessarily academic achievers. The basic premise of the program is "who we are," creating a positive self-awareness, and self-confidence. There is a training session for the facilitators prior to the residential experience.

In implementing the program, Dr. Jack Kehoe from the University of British Columbia had assisted with a pre-test and post-test on self-awareness, opinion of others, and empathy. The first two showed a statistical gain; less gain was achieved for empathy. Teachers who had students from the program in their classes reported a positive change in their attitudes.

Activities include: building trust and communication, emphasizing verbal and non-verbal skills, listening skills. Participants are brought back together for two sessions during school hours, the first after one month, to reaffirm the skills learned. Information is shared, the facilitators withdraw and the students decide what activities they wish to pursue. A third session to explore multiculturalism, self-awareness, fact, moral issues, dynamics of culture, and cross-cultural awareness is now added.

Examples of student activities resulting from the program include: potluck supper to invite other schools to try to reduce the stereotyping of each school (i.e. "snob" school); buddy system for new students; international night with community involvement; road-show using activities used at the camp.

In order to widen the results of the camp, a successful experiment was carried out for students in Bessborough School at the Grades Six and Seven levels. This school is largely homogenous and white Anglo-Saxon; its students have rarely talked to students of other races. A field trip in geography was organized including examining a variety of ethnic stores and restaurants, each Bessborough student being paired with a graduate of the Multicultural Camp.

Group Discussions

After the two presentations, criticisms were raised such as perhaps students become glib and merely paid lip service to good multiracial attitudes. It was stated that this program does not really deal with race relations. How can this program help with staff who are skeptical and resistant and will not change their attitudes? How can this program help with trustees, principals, support and maintenance staff training? How does the program stop being a "game" and become applicable to real life situations?

Presenters answered that participating students do get improved marks, become involved in student issues, and assist their peer groups. The race relations aspects come about through continuing joint activities in mounting an international night with parental and community inputs. Participants made presentations on the camp to the staff sessions of the York and Scarborough Boards that were well-received. The trained facilitators assisted with the bridge between the "game" and real life. In any event the camp is a small start on a very real problem.

The participants then had an inventory of resources available across Metro and Peel:

The Toronto Board has developed a film entitled "Myself, Yourself," and a series of 90-minute workshops on race relations. Related reading materials are distributed. Each school is scheduled to have its own workshop, with resource people as back-up, to assist in the organizing of the workshops, filter information and material to staff. Local race relations representatives can get involved as mediators or counsellors in a racial incident.

The Etobicoke Board has a Multicultural Service Committee with the responsibility to make recommendations in such areas as curriculum. The board has no definite policy on multiculturalism, however the proposals from the committee are usually well-received and implemented.

B'nai B'rith has two films, "Confrontation Games" and "Role Call," available for in-school use. The York school board has a central department of multicultural

services, however a network of five or six people in each school has been established so that people no longer have to rely on this one source, and schools can carry out activities on their own.

The Metropolitan Separate School Board has a Superintendent responsible for curriculum and multicultural relations, and liaison people or outreach workers with major ethnic groups, the largest being from Chile and Ecuador. Interpreters are available for parent interviews.

The Faculty of Education at York University has a three-year program. The curriculum includes communications, with some sessions focusing on skills for dealing with a multicultural and multi-racial population. Other components deal with racial issues, moral values, self-concept.

The Peel Board has no set policy or staff specifically for race relations. School have participated in the Ministry of Education Multicultural Leadership Program, and student retreats are planned for the future. Professional development days are used for multicultural programs.

A representative from the South Asian Parents' Group expressed her concern that human rights complaints are not really dealt with. Her group runs an education conference every year.

Participants inquired how to build a network and how to make materials available to practitioners. It was suggested that one should approach the librarian. Another issue was the parents' lack of organization. It was stated that the Toronto Board will shortly be having its second parents' conference with an anticipated attendance of 1200 parents; this shows parents can become a strong voice. A third query was the fear that to create a policy on race relations was to create a problem, and that multicultural problems are created only where a large mixed population is present.

On the Friday, the group raised a number of issues that they wished to explore further; however, two were selected for the group, namely: how to sensitize teachers, students, staff and parents; and how to deal in a practical way with a racial incident in the classroom.

The sensitization appeared to be the group's major concern. It was decided that this can be achieved through discussions, "games," talking over an actual incident or situation. There still needs to be the institutional backing, the group agreed, so that real progress can be made, since teachers will not willingly talk about race relations at the present time. The area of staff training was raised. It was noted that race relations must be part of the curriculum in faculties of education, with legitimacy and status attached to the subject. Board and University policies should clearly support good race relations, with staff representing the racial mix of the community.

The present reality is that many boards are not hiring staff, and this creates a stable staff population. Since staff were trained some years back, on the average, race relations training in-service is now necessary. For this purpose community liaison staff can be very helpful in assisting individual teachers in seeing the problems expressed and underlying problems that are probably unexpressed.

The second issue discussed, that of handling a racial incident, centred on some real examples. In one case, a teacher wanted parents' assistance in taking the class to a shopping centre. One parent volunteer didn't want any "terrible black kids" in her group. The workshop participants felt the teacher must respond immediately to the parent since this was a "teachable moment." All agreed that any teacher must be constantly ready for such moments in order to sensitize others.

The question of "what is a racial incident" was raised. Workshop participants pointed out that all situations would first have to be treated as discipline infractions in order to restore order immediately. The teacher will thereby gain time, "distance" would be established between those in conflict, and the situation diffused. The teacher then mediates, speaking to each side and building up trust. The teacher then is able to assess what led up to the situation. The group agreed that if one party perceives the problem as a racial problem, then it must be dealt with in these terms.

WORKSHOP No. 4

SCHOOL-COMMUNITY RELATIONS

Facilitator: Carol Tator, Urban Alliance on Race Relations

Presenter: Dale Shuttleworth, York Board of Education

Recorder: Merv Witter, Ontario Human Rights Commission

"A Community Profile"

Dale Shuttleworth described the situation of the Borough of York as the result of trends in the 60s and 70s. The 70s saw excitement over the growing response to needs, for example the City of Toronto was deeply involved in its Multicultural Report, and later its Race Relations Report. These initiatives were watched in other boards, and in York both a Multicultural and Race Relations report were produced through initiatives by like-minded trustees. Before the recommendations could be adequately implemented through the system, serious cutbacks and changing priorities jeopardized any meaningful and widespread understanding and acceptance of these two excellent reports. From the beginning, staff of the board had tended not to have a widespread understanding of the needs of race relations issues. It was pointed out that cuts to the school system are still less severe than to other human services such as health, yet that boards have reacted by cutting back on their essential services such as community development, and other services that are critical in serving a multicultural population. The philosophy of "back to the basics" has been seen as an option opposed to multiculturalism, rather than two aspects serving the same need. The school board has assumed that it can go it alone in dealing with the problem of race relations, rather than reaching out to the community or to other agencies for expertise in dealing with such issues.

Mr. Shuttleworth then gave a profile of the Borough of York. The area has always been characterized by

low incomes (lowest family rate in Metro), with 70% of the population having no children in the school system. Immigrant groups have been Italians, followed by West Indians and later peoples of East Indian origin. There is a high incidence of school leavers in the Borough, and a high rate of functional illiteracy among adults. The unemployment rates are high, particularly among young people. There is a high proportion of senior citizens, pre-school children, working parents, and one-parent families. In this milieu the school has the potential to be a major resource in community development.

There is a growing demand for adult day education, as preparation for entry into the work force. Along with this are associated day-care centres for the children of adult students.

York has six community relations officers who work to establish communications between the community and the school, to identify needs and to mobilize resources to meet these needs.. Each school has a community committee group which meets each month.

The role of the community in York in the development of the Multicultural policies and race relations policies was discussed. In York, organized community groups had a distinct impact on the trustees which led them to develop the area of school-community relations. In May of 1979 a report was produced on the community relations committee, followed by the December, 1979 Multi-Year Plan for Community Services which stressed "increasing public confidence" as a high priority for 1980, 1981, and 1982. The process of linking community groups, trustees, administrators, teachers, and federations enabled the work group on Multiculturalism to carry out its task. The draft report was sent to each constituent group for comment prior to redrafting the final report. In turn, the Workgroup acted as a catalyst to provide momentum for a board commitment to race relations. In this process the trustees played a key role in providing momentum and guidance.

Group Discussions

Other boards commented on their policy on race relations, or absence of one, and the role of the community. In North York both community groups and the Mayor's Committee on Community and Race Relations were catalysts in the creation of a board policy. In

York, community groups were heavily involved. In Peel, community groups and newcomers are still not in a position to influence the board. The Toronto trustee said that race relations is by its nature a political issue.

The role of the community in race relations education was discussed. The group felt that some sort of on-going process was necessary whereby people of all races could become involved in dialogue. Race relations education should be talked about in a broad sense. Citizens should be brought in in the planning stages of race relations education, hopefully in working with teachers. The school has a responsibility in the area of race relations, particularly to help people come together to resolve their own needs. The school-community worker has an important role to play here in reaching out, in dealing with race relations problems, and in identifying what is helpful to educators in dealing with race relations problems. Other associated problems are: immigrant issues, economic and class issues; these may be the underlying issues which must be deal with first before the race problems.

The group then identified a number of problems that remained to be discussed. These were: getting parent groups involved in P.D. Days; how to help single parents; assisting newcomers to overcome fear of the school; encouraging pride in one's race and culture; encouraging community activism; need for race relations policy to be tied into some sort of community issue so that people come together to talk; getting a community of principals, trustees, superintendents, social agencies, community representatives to develop a race relations policy.

The community service area has actually generated money for the board from its educationa programs. There is money available for community services from senior levels of government, but unless a program is in place no funds are forthcoming. A holistic approach, one that combines a race relations program and community workers with other services, is probably a very realistic method to obtain funds for such work. Possibly the aegis of adult education might be tapped for education for race relations. In other words, race relations should not be approached as an add-on, but seen as part of an ongoing program.

The community should be involved, and social agencies, in the development of such education. Use could be made of the ethnic press, cable T.V., etc.

The Peel representative told of their school-community program which is as follows: they work with parents and agencies, in an attempt to get parents into the school, to understand what the school is all about. Violence in the schools is dealt with by in-house counselling. In dealing with parents, an outreach program during school hours has been set up, and communication between teacher and parent on a one-to-one basis is encouraged. One school uses immigrant parents who were teachers in their country of origin to assist in the school in order to gain experience. There still remains a large difficulty in communication with parents, and secretaries and maintenance staff have no training in dealing with parent visitations.

The York board representatives reacted to these comments by indicating they have a public relations team in each school, made up of one teacher, one secretary and one caretaker. On a yearly basis the teams hold an all-day conference to talk over their ways of communicating with parents, and share their concerns and successes. This program was initiated by the trustees, and resulted from a felt need that improved communications was a priority within the system, and between the school and the community.

The Metropolitan Separate School Board representative told of a program whereby students go into the community and offer services. The Religion and Family Life Studies program will be modified to incorporate race relations issues.

North York uses community input in its ongoing CHIMO conferences for students and teachers. The focus is on multiculturalism and race relations.

The York representatives felt that students can't be trained alone by the school to deal with the real world, thus the school must reach out to the community in helping to resolve racial problems.

Summary

The group concluded that the school system must identify a new role for itself in the 80s to meet the new needs arising from race relations issues. Perhaps a greater attention to Social Darwinism was an appropriate focus.

Various proposals for action were then put forward. These were:

- There should be an incentive program with discretionary funds to help schools build good community relations at the local level.
- The community approach is the best way to deal with race relations, hence legislation should address this issue.
- More coordination between the Ontario Ministry of Education and other Ministries in dealing with social issues.*
- A task force be formed from this conference to take recommendations to the appropriate Ministries.
- The task force work closely with the Race Relations Division, Ontario Human Rights Commission.
- The Ontario Ministry of Education, in consultation with the Ontario Human Rights Commission, develop a policy statement on human rights and race relations within the Ontario educational system.
- The Ontario Ministry of Education require all school boards to incorporate this policy as a minimum standard in their policy statements on staff, students and community relations.

* Editor's Note: There is a Cabinet Committee on Race Relations with representation from Education, Labour, the Solicitor General, Attorney General, Colleges and Universities, and Citizenship and Culture.

- These policies be incorporated in a curriculum guideline throughout the K-13 school program, and also in Faculties of Education throughout the province.

WORKSHOP No. 5

POLICY AND IMPLEMENTATION

Facilitator: Sylvia Searles, Executive Secretary,
North York Mayor's Committee on
Community, Race and Ethnic Relations

Presenters: Tony Souza, Toronto Board of Education
Jack Berryman, Ontario Ministry of
Education

Recorder: Danny D'Ignazio, Ontario Ministry of
Education

Overview by Facilitator

The general area of race relations is not an easy one for Canadians to deal with, since we have little sophistication in understanding why suddenly we are faced with a social situation urgently needing attention, requiring solutions we hardly can identify, much less put into place. However, we can longer pretend that racism does not exist in our society, and it is urgent that we respond with commitment and our best efforts.

A useful starting point is for all boards to develop race relations policies to address the needs of their own system. Only two boards so far have formally recognized the problem and developed such specific policies; a third is in the process of working out a policy. In most areas there may be sporadic work in professional development or curriculum, but this type of response will never solve serious problems. There are stages to be gone through and we are here to look at the experience of one board, the Toronto Board, and to gain an understanding of the Ontario Ministry of Education's policies on multiculturalism and race relations.

"The Ontario Ministry of Education and Race Relations"

Jack Berryman made a brief presentation based on his paper entitled "The Ministry of Education, Multiculturalism and Race Relations," written specifically for this particular Conference. In this paper, Mr.

Berryman outlined the Ministry's activities in race relations examined within the context of Ontario's multicultural policy, which contains three important themes: equality, access, and cultural retention and sharing. The 24-page paper contains the following sections:

- I Multiculturalism and Education as a Shared Activity
- II Promoting Positive Race Relations Among All People in the School Systems -- legislation; the learning environment; Curriculum Guidelines and multicultural education; textbooks and learning materials; heritage language program; French language education; experimental third languages program; parental participation in the schooling process; special projects.

The summary conclusion identifies recommendation 22 of the SERP Report (Secondary Education Review Project), which recommends a curriculum revision to "foster an appreciation of multiculturalism by incorporating core units in some compulsory subjects so that an element of multiculturalism becomes part of every student's program."

Education is now a shared responsibility between local boards and the Ministry, the latter establishing a common framework of goals and aims for education in Ontario and setting out in a general way learning opportunities. The Education Act, regulations, circulars, official memoranda and curriculum guidelines contain many of the Ministry's policies, programs and guidelines applicable to multiculturalism and race relations. Locally elected school boards enlarge upon the broad provincial policies and develop programs to meet the particular needs and interests of the pupils whom they serve.

Mr. Berryman's paper usefully identifies the spectrum of material generally available to set a tone and encourage the development of race relations and multicultural initiatives by boards and by teachers. He points out however that, taken as a whole, while the regulations, circulars and guidelines are tantalizingly close to identifying a coordinated thrust in multiculturalism and race relations, there is no unifying policy document.

Nor is multiculturalism or race relations stated within the Education Act, and the official articulation of provincial policies related to multiculturalism and race relations lies elsewhere, such as in the Ontario Human Rights Code or the Multiculturalism Act or speeches by the Hon. William David and the Hon. T. Wells. This would appear to weaken any thrust made by the Ministry of Education on behalf of multicultural philosophy and equality of all students regardless of ethnic or racial background.

Group Discussion

Participants strongly recommended that race relations be specifically identified in legislation -- possibly in the Education Act, since this important area required new emphasis, and old legislation could not be used to cover areas that were not intended in the first instance. The Ministry must take the lead, participants felt.

The question of the need to supply adequate funds for any policy was raised. Participants felt that the cost of not addressing the issues must be the subject of heightened awareness.

"A Board's Experience in Developing and Implementing a Race Relations Policy" - Toronto Board of Education

The original impetus came from the Multicultural Report, itself arising from the Every Student Survey of 1971, which indicated the high proportion of non-English speaking students in the system. The difference between educational issues deriving from a multicultural population and those issues arising from a multiracial population were identified in the Multicultural Report. Racial incidents occurring in the city also heightened the sense of urgency. The board assembled a work group of 4 trustees, 2 Federation representatives, 2 Principals, 4 representatives of liaison committees (Black, Native People, Korean, South Asian), Ontario Human Rights Commission, Urban Alliance on Race Relations. The group produced three issue papers for teachers, students and community and invited reactions from a widespread group. The draft report, which took

four months to write, was then widely distributed for reactions, which took the form of written documents and public hearings. The report was finalized, the board passed the document, an implementation report was drafted which included the budget of \$1,000,000. The year 1979/80 saw all employees given one workshop on the policy; 1980/81 was spent looking at race relations representation for each school, with the hope of an action plan for implementation of the report within the school setting.

Group Discussions

"Policies on Race Relations: Is there a natural and logical process or can this be short-circuited?"

The group was very interested in the process identified by Tony Souza, and wanted to evaluate the Toronto experience in the light of Sylvia Searles' comments that there wasn't the luxury of time to spend the next four or more years working out policies and implementation strategies. She had identified the manner in which the North York Board had had to respond while unprepared to the visit of the Ku Klux Klan to one of its classrooms. The group felt that ideally trustees would start now to initiate the process to develop race relations policies using the consultative process, recognizing the uniqueness of each board's reference communities. The group wondered whether awareness at the political level had to result from serious incidents, or could this awareness be developed through the efforts of concerned individuals. In any event, the group concluded that it was important to use a good deal of the materials and methods already developed by Toronto and York, but it was more critical to go through the work group stages, writing, and above all inviting wide reactions from community groups. This consultative grass roots phase cannot be condensed entirely if the policy is to have any local validity, it was concluded.

The question then was, once the process has begun, how did one ensure that enthusiasm does not dwindle when other priorities arise. Tony Souza explained that a certain amount of tension must be present or

motivation could not continue; however, tension should not be allowed to get out of hand. It was not possible to identify a "maximum optimum tension level" that would result in action. In terms of the effectiveness of the policy and its consequent implementation, it was obvious that racial jokes are rare and racial complaints have dropped. Since the position of Race Relations Advisor reports to the Director, the entire implementation has been given prestige and clout. An implementation committee meets monthly to oversee progress and make recommendations. A further support to implementation lay in the identification of a support network of staff on a board-wide basis.

The pitfalls of such a problem are: cost, workload, curriculum overload is enormous, peer pressure of teachers who are not trained to handle racial incidents; community expectations are too high; change-over of trustees.

The probability of the Ontario Ministry of Education requesting that boards across the province develop a policy on race relations was discussed. The group said that the Ministry did already take an initiative in other areas, and felt that a leadership example was certainly one method of developing local policies.

The following day, the group identified certain issues that had not been discussed previously and which had serious impact on the policy questions. These were:

- how to convince the 65% of people with no children in schools that a race relations policy is a useful education strategy
- what is the position and potential role of the Ontario Ministry of Education in race relations -- will the Ministry take the lead with boards without policies?
- drop in enthusiasm after a policy is passed by a board
- how can one integrate race relations into all aspects of the school program?

- how to motivate people to examine their own personal attitudes towards race relations
- how to train staff, and how to prepare students to live in a multicultural society.

The group examined "How to motivate people to examine their personal attitudes to race relations."

The group decided that supervisory and teaching staff who are good from a professional point of view are also the ones who are sensitive to the needs for a race relations policy, primarily because they are concerned about the quality of education for the students.

The group discussed the role of the Ministry. While it was agreed that cities such as Metropolitan Toronto might proclaim a policy, certainly without the Ministry's stand on this issue many areas in the province would not be prepared to follow suit.

The Peel representative stated that the Board had a policy on curriculum and in-service, but it was not widely known. The workshop group then discussed the need for publicizing such important information as one first step in implementation.

Summary

The following recommendations were identified by the group as their summary of the two days' discussion.

1. A policy statement be developed by the Ministry of Education, leading to a policy statement from all boards.
2. Such policies be widely publicized through the use of media, newspapers, brochures to parents and community, workshops for staff and students.
3. A resource guideline on race relations for teachers be established by the Ministry.
4. Systematic research on race relations issues in education be carried out.

5. An approach be made to all Ontario Ministries and Federal Ministries that fund education in a broad sense, regarding the need for race relations initiatives.

D. PLENARY SESSION

Friday, January 29, 1982

Reports from Boards of Education
regarding Future Directions
and Initiatives.

PLENARY SESSION

Friday, January 29, 1982

Doris Stern, Conference Chairman:

In many ways it's been a long two days, and now may be the most important moment, because it's the culmination of a process that was started Thursday morning. I really appreciate the fact that you've been able to continue to meet here this afternoon in your Board groups and to pool your expertise and the ideas you have learned in the five workshops.

We gave you four questions to discuss in your small groups this morning, and this afternoon you met with other representatives from your boards to deal with the last two in terms of what further actions are necessary for individual board and who can take them. I'm going to call on the Boards in order for their reports.

Verna Ross, Trustee, Board of Education for the Borough of Etobicoke:

The people here from Etobicoke are all members of our Curriculum Service Committee on Multiculturalism, and as we will continue to meet as a group when we go back and not disperse, we can likely be the instigators of changes.

Three things we suggested to do in Etobicoke are on a very practical level. First, an extension of our list of bilingual teachers, especially those who were teachers in the home culture, to deal with children who are coming into the system.

Secondly, an assessment staff member who will have the special knowledge and the sensitivity to carry out educational assessments on immigrant children. We believe we need someone who is going to take the educational assessment tools that are used and use them interpretively rather than just for scoring. Third is the translation services for school and board information, newsletters and other forms, so that Principals could send them out both in English and in the children's mother tongue. We thought maybe that could be done through our Information Officer's office. We are hoping someday to have a multicultural centre, and we thought copies of Board materials could also be available there.

Curriculum -- we looked at addressing the gap between those that produced that material and those who deliver the lessons. New units are often resisted by teachers because of overload and lack of information. We thought we needed a different approach to in-service, for example using half teacher time and half board time, to encourage greater participation. The style of in-service could be improved by the use of videotapes, the use of slide shows, and the use of retreats.

Our last issue is the issue of orientation of relocated teachers, since in declining enrollment we find that teacher transfers are making for many situations where teachers go from a unilingual school to a multiracial school, and the resulting shock is sometimes more than the teacher can handle. So we looked at the introduction of a buddy system, consisting of pre-entry orientation, supports by the Principal and consultative support. And that's our afternoon's work.

Caroline Di Giovanni, Trustee, Metropolitan Separate School Board, Toronto:

We had a number of board-specific recommendations and a thoroughgoing discussion, and did come up with a variety of recommendations that included some like Etobicoke's reflection that incoming children from various language or immigrant groups ought to be met with assessment and interpretive teams, rather than just met at the school by a friendly Principal. In

other words, assessment ought to be handled in a much more thoroughgoing and productive way. Aside from the numerous board-specific recommendations we developed, we decided to report to the Conference that we, as representatives here, will be recommending to the Board that a policy statement on race and ethnic relations be developed -- that's a big step. We would like to call upon the resource personnel and experience of other Boards, and therefore recommend to the Conference here today that the networking begun here be continued on the staff level and the board level.

We also feel specifically that our greatest need at the Separate School Board is in the area of race relations programs and leadership training. That's where we will be concentrating a lot of our efforts in the recommendations that will come out of the policy statement. Further, it is crucial that the student's develop reflective and analytic skills appropriate to deal with the complexities of a multiracial and multi-ethnic society in which we live. We think that a very central part in what we heard from the keynote speaker yesterday, and we all agree, is that that's something that has to take place in the classroom. It takes a while for curriculum material to catch up. The kids at least should get started on it and be able to observe on their own, and the teachers as well.

That's all we have to report today, but we have a lot to say at our own Board and also in continuing dialogue with other Boards we have met through this Conference.

Hugh McKeown, Supervising Principal, Heritage Languages and Race/Ethnic Relations Programs, Board of Education for the City of North York:

In our discussions on North York we concentrated on the recommendations we are preparing in our own Race Relations Report. Very simply, we now have a problem of implementation, implementation meaning getting down to the grass roots, the teachers, young people and class level. We concluded that what we really need now is to involve the community and seek community interaction, that it's really a broader issue. Unless some of the social issues that we're

facing are addressed, and community and staff make a commitment together, effective changes will not take place. It really translates into two things, dollars, you can't do much without a budget in terms of staff training and in terms of working with the community. It also requires people, people to work with staff, people to work with the community. We would recommend that there are several Ministries that should be getting involved, not just the Ministry of Education, and the coordination there might help in terms of the community/school interaction in addressing this particular issue.

George Murray, Principal, Peel Board of Education:

Recognizing the fact that the Peel representatives in the main were selected by the Director as his delegates to represent the Region of Peel, we feel that it is paramount to report back directly to him as a committee, although this is the first time we have ever met as a committee, if we want to call ourselves that. We feel confident enough in what we have been exposed to in the last two days to make some statements, first, regarding the fact that Peel does not have an implemented policy and should. Secondly, we will recommend to the Director that a Director's Committee be formed to study the problems and make recommendations.

Shiam Tripathi, Community Relations Officer, Board of Education for the Borough of Scarborough:*

The Scarborough Board has a multicultural policy, with a committee chaired by the Director. The committee is cross-cultural, cross-panel and multi-disciplinary, and deals with curriculum development, research, and establishing leadership programs. The Director has made the implementation of the policy a primary objective for 1981/82.

The Scarborough representatives will recommend to this Board Committee that the policy, the existing programs and various pilot projects for 1982/83 be communicated through inservicing, or any other medium,

* Based on augmented statements made by Scarborough representative subsequent to Conference.

to teachers, board staff, and community.

We believe our Leadership Camp and consequent programs in the schools are well developed. The implementation sub-committee has established facilitators, training programs and resource teams available to the schools. We will recommend to the sub-committee that it consider way to bridge the programs from school to school, and to the community.

We will evaluate our assessment procedures in determining the special needs of New Canadian students. We will investigate alternative programs for meeting the special needs of these students.

Keith Baird, Trustee, Board of Education for
the City of Toronto, member of Race Relations
Committee of the Board:

Suffice it to say here that those of you who are just getting policies or are about to get them, your problems are just beginning. Implementation is much more difficult than writing the papers about what you want to have done.

Firstly, I would like to suggest to those Boards who do not have policies that I as a trustee for the Toronto Board was disappointed not to see other trustees from your boards here.* If I missed one, I apologize to him or her. However, I think it's very important that you get support at that level, and I would be willing to offer the services of any of the trustees on the Race Relations Committee of the Toronto Board, and, if in any of your opinions we can help in some way, please call on me, Keith Baird, or on Fran Endicott, Pat Case, or other members. We would also of course extend staff support and any contacts in the ethnic community if you need advice of this sort. This is not by way of announcing that we have a perfect policy, or that it is functioning as well as we would like; simply that we feel that we may be a little bit ahead of many of you, and are quite willing to help speed things along in your case. Perhaps you can avoid some problems that we already have had.

* Ed. note: Trustees were present from Etobicoke, Peel, and the Metropolitan Separate School Board, as well as two from Toronto.

Finally, we would recommend that a race relations policy should be in place in every board in Ontario, and would suggest that the Ministry of Education, in consultation with the Ontario Human Rights Commission, should be developing just that, and instructing boards to implement it as a minimum standard by which their policies can be judged. We also suggest that policy should also be put in across the curriculum within the Ontario educational system. That issue was discussed more formally in another setting, and I understand there were notes taken in the School-Community Relations meeting, so a more formal statement than I have just given extemporaneously will be available to you in the proceedings.

Jerry Diakew, Assistant Area Superintendent, York County Board of Education:

In York County we are presently engaged in setting up a series of meetings with people in the community and with members of the Board, so that the process of examining a multicultural policy and a race relations policy is already set in motion. I'm appreciative to all of you who have been such a source of support and encouragement and I hope that this network which has been established here will be one that will continue to operate and provide support for all those boards who feel a little bit behind.

Jim Matresky, Assistant Coordinator, Multiculturalism and Social and Environmental Studies, Board of Education for the Borough of East York*

In terms of our relationship to other boards, we feel that we have taken a slightly different approach with regards to curriculum development. We have concentrated on integrating units and topics and lessons within established courses of study rather than developing separate course of study or curriculum guidelines.

The experiences of other boards in the assessment and school-community relations fields will be of great help to us. Unfortunately, because of our

* Written report received March 9, 1982. East York group was unable to attend the final plenary due to a P.A. Day.

size, we have neither the people nor the money resources to concentrate on these areas has have some of the larger jurisdictions.

It is our feeling that our Student Leadership program rates with the best in Metro and surrounding area and that with the establishment of our Multicultural Task Force, we are definitely on the right track in East York. We especially appreciate the help given by the Borough of York in doing our needs assessment this year. As a result of our needs assessment we are confident that we will be able to determine accurately the further actions which are necessary and who could or should take them.

We are very appreciative of the help offer by other Boards of Education at the conference and are especially grateful to the Ontario Human Rights Commission for giving us support on every occasion requested.

Rod McColl, Coordinator of Multiculturalism, Board of Education for the Borough of York:*

General Remarks

- The format for discussions promoted a good exchange of views and sharing of expertise.
- York, in comparison to many other jurisdictions, has more programs and policies in place and participants observed that "we gave more than we received."
- The conference provided an opportunity for us to take stock of what had been accomplished, and to identify what still needs to be done.

* Written submission received March 5, 1982, based on conference discussion on January 29, 1982.

Special Interest Groups

(a) Policy

Participants found this session interesting to see how different jurisdictions put plans or policies into action. It was felt that more funding was needed for support of programs and in-service in race relations.

(b) Curriculum

The following observations were made:

- There is a need for more feedback from parents of various cultural groups on curriculum, particularly in Heritage programs.
- Students should be taught skills in critical analysis of the media.
- Students and staff need to be empowered to change schools' environments to reflect the multicultural make-up of the student body.
- Secondary school department heads should be made responsible for checking texts for bias.

(c) Streaming and Assessment:

Two important issues were defined in this group:

- The need for early identification measures for immigrant students with special needs, e.g. specially trained assessment teams of interpreters and translators.
- there is also a need for ongoing assessment of immigrant students after placement, e.g. the George Harvey model.

(d) School-Community Relations

Participants again felt that they were placed in a role of sharing rather than learning. The following issues were raised:

- The provincial government must shoulder its responsibilities in the area of community services through both funds and policies, and reverse the trends to cut-backs in these areas.
- There are about 10 government ministries spending money in education. There is a need to clarify why this should be so.

(e) Race Relations Programs

A good portion of the time allotted was spent analyzing the effectiveness of the various multicultural leadership program models. This comparison was valuable for those boards participating.

The other focus of the group was on preparing school staffs for handling racial incidents and assisting students involved to achieve significant changes in attitude.

Synthesis of York Board Plans

The following issues were raised in the final session of the York Board participants:

- The Board's commitment to improving race and ethnic relations should be multi-faceted, involving not only students and staff, but also directed towards the various communities that comprise the Borough.
- It is important not to overlook the fact that community issues are increasingly central to how committed the Board will be seen by its constituent cultural groups.
- There is a need for a re-statement of race relations issues seen as of current concern since the adoption of the Race Relations Report in 1979.

Need for Strong Statement to Provincial Government

The reality of 1982 is that human services spending by the provincial government has been drastically cut. There needs to be a message to the Secretariat of Social Policy Development, the body coordinating government policies in human services among several ministries.

The two-day Race Relations Conference is useful for educators to compare policies and programs. It is unrealistic to assume that local boards can be prompted to adopt new policies or programs as a result of such forums. There is needed a public outcry from the community protesting the erosion of human services. Those involved in this area cannot state the need without being open to the charge of seeking to serve our own needs.

The Board of Education for the Borough of York's participants express their appreciation to the Ontario Human Rights Commission for sponsoring this event.

E. APPENDICES

Summary of Evaluations

Conference Attendees:

- Boards
- Guests
- Facilitators
- Staff of Race Relations
Division, Ontario Human
Rights Commission

Evaluation of Conference

Summary of Returns from Participants

The first three criteria on the evaluation form represent the stated goals of the Conference. Their attainment was ranked on a scale from high to low (assigned five to one points). The highest ranking was given to information exchange, with an average of 4.5. Evaluating programs was ranked second with an average of 4 points, and development of implementation strategies was third, with an average ranking of 3.5.

The "how to handle thorny questions" and "screening of audio-visual materials" sessions both had an average ranking of 4.

The third section of the evaluation form asked for a response to two questions: "what did you most/least appreciate?" and "what would you like to see as a follow-up to this conference?"

The participants' response to this section provides some feedback about the meaning of the rankings (their exact comments are appended). One response to the "most appreciated" question sums the others up very well:

"The process of the Conference was outstanding, i.e. a good warm-up speech by Dr. Moore followed by local presentations provided a program to get to know the participants. But what was of greatest value was to exchange ideas with a wide variety of personnel who were concerned with the same approaches and problems. The participants had a great deal to offer and the facilitators really helped to realize the communication potential of the group. It was my most productive P.D. session ever (and I am normally stingy on evaluations). What we still need is a permanent record of how to contact the members of our group and a follow-up session in six and twelve months time. Congratulations on a job well done."

Only six responded to the "least appreciated" question. Five of these said there was a need for more time, and the sixth felt there was "too mixed a level of school board representation."

There were three broad categories into which suggestions for follow-up fell:

1. Facilitating the maintenance and extension of the network developed at the Conference.
2. The development within and between Boards of:
 - (a) awareness of race relations issues
 - (b) policies, and
 - (c) programs.
3. A follow-up meeting of delegates six to twelve months down the road was recommended with a variety of formats:
 - (a) to check on what changes or progress had been made
 - (b) to meet in small groups with those working at similar levels
 - (c) to meet with a mix of front-line workers and policy makers
 - (d) a Conference for only trustees and administrators
 - (e) a working conference to focus on the evaluating and strategy implementation phases of race relations programs.

EVALUATION OF CONFERENCE

APPENDIX B

RESPONSES TO "WHAT I MOST APPRECIATED"

- Generally successful conference in terms of stated purpose and my expectations. I especially appreciated the opportunity of meeting with members of one's own board.
- The exchange of information with people from other boards was very valuable; thank you.
- I most appreciated the opportunity itself.
- What I most appreciated was the contacts.
- The maintenance of the small group for the entire session was what I most appreciated.
- A good opportunity to exchange information, meet other people -- efforts to deal with racism became more real because of meeting the people who were trying.
- The thorny questions was most beneficial since it dealt with practical issues and solutions.
- The assessment and streaming workshop was very beneficial and informative, led by a terrific group chairperson, Barb. We need more conferences of this calibre.
- Everything was worthwhile and I was glad there was presentations before discussions to provide us with information.
- It was a worthwhile experience; thanks.
- What I most appreciated was the exchange of policy and strategy information and the sense of energy and urgency to get on with the task at hand. Very worthwhile -- I hope it goes somewhere.
- A good learning experience. Moore's talk was first-rate, insightful and practical. There was a lot of important information from participants. The A-V materials was excellent. A good combination of the theoretical and practical.

- The process of the conference was outstanding, i.e. a good warm-up speech by Dr. Moore followed by local presentations provided a program to get to know the participants. But what was of greatest value was to exchange ideas with a wide variety of personnel who were concerned with the same approaches and problems. The facilitators really helped to realize the communication potential of the group. It was my most productive P.D. session ever (and I am normally stingy on evaluation). What we still need is a permanent record of how to contact the members of our group and a follow-up session in six and twelve months time. Congratulations on a job well done.

RESPONSE TO "WHAT DID YOU LEAST APPRECIATE"

- We didn't have enough time.
- More time needed to deal with concrete problems.
- Needed more time to handle the thorny questions session. Would like the audiovisual materials run one after another so we could see all of them.
- I least appreciated the fact that it was too mixed a level of school board representation. Consultants and Superintendents together have too many gaps to bridge to produce useful concrete exchange and suggestions.
- We didn't have enough time to do these (implementation strategies), not that we didn't want to.
- This Conference was too short to deal with this complex problem.

RESPONSES TO "WHAT WOULD YOU LIKE TO SEE AS A FOLLOW-UP TO THIS CONFERENCE"

- As a follow-up I would like a list of participants' addresses and phone numbers in the workshop each person was in.

- For follow-up I would like a written report and want to know who will act on any recommendations we have made.
- Move more on implementation of policy in race relations.
- Promote development of interest in establishing policy within school boards.
- For follow-up I would like further development within boards and board communities to broaden awareness of issues.
- Perhaps a sharing of ideas and failures between particular boards could be a follow-up.
- Continue to share information and ideas re. the grassroots programs in school boards.
- As follow-up I would like to see some policy statements from the Ministry.
- As follow-up I would like to see action on the part of boards with some strong suggestions and monitoring and follow-up on the part of OHRC.
- Hope this is not going to be the last time we get together on this subject.
- As follow-up I would like another speaker like the keynoter.
- Also opportunities for people working at the same or similar levels of the system to get together.
- For follow-up I would like to meet as a small group in the future, say in twelve months.
- A gathering of delegates to discuss the outcome and implementation as a result of this Conference.
- For a future conference I would like to see a mix or put together the front-line workers and the Administrators and policy makers including Trustees.

- A conference geared to trustees and higher level administration?
- Follow-up -- another conference to deal with and explore specific questions and the opportunity to have representatives of the community involved.
- We should have a conference on evaluating and development phases of the conference (see evaluation form).
- A working session to develop specific strategies for obtaining political clout to make dealing with racism a priority at board level and to develop a logical sequence of steps and alternatives to deal with racism/racial slurs among us staff are the two things I would like for follow-up.

LIST OF CONFERENCE ATTENDEES

1. Planning Committee Members
2. Boards of Education Delegates
3. Guests Attending
4. Workshop Facilitators
5. Ontario Human Rights Commission Staff

1. Planning Committee Members

Hazel Excell, Board of Education for the Borough of Etobicoke

- Alternates: Dennis Pereira
Howard Sammy

Victor Gallo, York County Roman Catholic Separate School Board

Alba Gillies, Peel Board of Education

Teresa Gonzalez, Metropolitan Separate School Board

John Lewis, York County Board of Education

Jim Matresky, Board of Education for the Borough of East York

Rod McColl, Board of Education for the Borough of York

Smita Sengupta, Board of Education for the City of North York

Tony Souza, Board of Education for the City of Toronto

Shiam Tripathi, Board of Education for the Borough of Scarborough

Jack Berryman, Ontario Ministry of Education

Barbara Thomas, Cross-Cultural Communications Centre, Toronto

Kathleen Fraser, Ontario Human Rights Commission
(Conference Chairman, July 1981 - December 1981)

Doris Stern, Ontario Human Rights Commission
(Conference Chairman, January 1, 1982 - January 31, 1982)

Urooj Zaidi, Ontario Human Rights Commission
(Conference Secretary)

2. Boards of Education Delegates

Board of Education for the Borough of East York

840 Coxwell Avenue
Toronto, Ontario M4C 2V3

George Ade	Geography Teacher, Overlea Secondary School
Hanna Brown	Librarian, Leaside High School
Walter Coulthard	Superintendent of Programme
Martin Kofsky	Assistant Head of English, East York Collegiate Institute
Jim Matresky	Assistant Coordinator, Social and Environmental Studies and Multiculturalism
Bill McDonald	Vice-Principal, Overlea Secondary School
Katherine Narozanski	Curriculum Implementation Teacher

Board of Education for the Borough of Etobicoke

1 Civic Centre Court
Etobicoke, Ontario M9C 2B3

Lloyd Augustus	Regional Superintendent, Special Education
Gord Bowie	Principal, Greenholme Public School
Hazel Excell	Multicultural Consultant
Dave Kernehan	Teacher
Dennis Pereira	School-Community Liaison Assistant

Board of Education for the Borough of Etobicoke

(continued)

Bonnie Robertson	Teacher
Verna Ross	Trustee
Howard Sammy	School-Community Liaison Assistant
Fred Weedmark	Principal, Humbergrove Secondary School

Board of Education for the City of North York

5050 Yonge Street
Willowdale, Ontario M2N 5N8

Larry Diachun	Vice-Principal, Newtonbrook Secondary School
Marcela Duran	Multicultural Consultant
Hugh McKeown	Supervising Principal, Heritage Languages Program and Race Relations Program
Cliff Porter	Assistant Superintendent of Schools, Community Services Section of Educational and Community Services Dept.
Smita Sengupta	Multicultural Consultant
Steve Vyvyan	Assistant to the Supervisor, Administrative Unit for Security

Metropolitan Separate School Board

80 Sheppard Avenue East
Willowdale, Ontario M2N 6E8

Jean Augustine	Vice-Principal, St. Francis de Sales
Caroline di Giovanni	Trustee

Metropolitan Separate School Board

(continued)

Teresa Gonzalez	Multicultural Education/ Women's Studies Resource Teacher
John Lavin	Assistant Director of Education
Gerry Stokes	Assistant Superintendent, Community Liaison

Peel Board of Education

73 King Street West
Mississauga, Ontario L5B 1H5

George Badame	Principal
Alba Gillies	Immigrant Studies Consultant
Cliff Gyles	Trustee
Peter Jailall	Teacher
Nancy Kuger	Resource Teacher
George Murray	Principal
Pritam Singh	Teacher
Jan Tidey	Counsellor
Linda Willis	Resource Teacher

Board of Education for the Borough of Scarborough

Civic Centre
150 Borough Drive
Scarborough, Ontario M1P 4N6

Keith Chrysler	Guidance Counsellor, Norman Bethune Collegiate Institute
Judy Morrison	Values Education Consultant
Colin Rowland	Principal, Donwood Park Jr. School

Board of Education for the Borough of York

2 Trethewey Drive
Toronto, Ontario M6M 4A8

Norm Ahmet	S.E.R.P.
Cam Gioia	Principal, J.R. Wilcox Jr. Public School
Joan Green	Vice-Principal, York Humber Secondary School
Rod McColl	Coordinator, Multicultural Services
Dale Shuttleworth	Assistant Superintendent of Community Services
Jerry Shyman	Guidance Counsellor, George Harvey Secondary School
Kristen Tyndall	Consulting Teacher, Multi- cultural Services

York County Board of Education

Box 40
Aurora, Ontario L4G 3H2

Stephen Bascalmasi	Superintendent of Planning and Development
Joseph Beck	Principal
Jerry Diakiew	Assistant Area Superintendent
John Lewis	Master Teacher, E.S.L. and Multiculturalism

York Region Roman Catholic Separate School Board

21 Dunlop Street
Richmond Hill, Ontario L4C 2M6

Patty Brown	Librarian
Joe Buck	Principal

York Region Roman Catholic Separate School Board

(continued)

Noel Cooper

Coordinator of Religion

Victor Gallo

Dan Hathaway

Principal

3. Guests Attending

Andy Brandt, Parliamentary Assistant to Minister
of Labour

Dolores Hind, Faculty of Education, York University

George Chase, Faculty of Education, York University

David Melville, Canadian Alliance of Black Educators

Suzanne Zeigler, Child and Society, University of
Toronto

Gerry McMartin, Special Projects Branch, Ontario
Ministry of Education

Mavis Burke, Chairperson, Ontario Advisory Council
on Multiculturalism

May Yoshida, Faculty of Nursing, University of
Toronto

Peter Johnson, Coordinator, Heritage Language Program,
Dufferin-Peel Separate School Board

4. Workshop Facilitators

Charles Novogrodsky, Cross-Cultural Communication Centre, Toronto

Sylvia Searles, North York Mayor's Committee on Community, Race and Ethnic Relations

Alan Shefman, League for Human Rights of B'nai B'rith, Toronto

Carol Tator, Urban Alliance on Race Relations, Toronto

Barbara Thomas, Cross-Cultural Communication Centre, Toronto

5. Ontario Human Rights Commission Staff

Canon Borden Purcell, Chairman, Ontario Human Rights Commission

Dr. Bhausaheb Ubale, Race Relations Commissioner for Ontario

Beverley Salmon, Commissioner

Anna Chiappa, Human Rights Officer, Ottawa

Kathleen Fraser, Supervisor, Race Relations Division

Ruth Galinis, Human Rights Officer, Sault Ste. Marie

Sam Ifejika, Policy Analyst, Race Relations Division

Danny D'Ignazio, Human Rights Officer, Hamilton

Mark Nakamura, Manager, Race Relations Division

Susan Ramondt, Executive Assistant, Race Relations Division

Doris Stern, Human Rights Officer, Toronto

Merv Witter, Human Rights Officer, Windsor

Urooj Zaidi, Human Rights Officer, Toronto



Ontario
Ministry of
Labour

Race
Relations
Division

Ontario
Human Rights
Commission

400 University Ave.
Toronto, Ontario, M7A 1T7
965-1613

